

THE
SINCERE
CONVERT,

DISCOVERING
THE PAUCITY OF

THE BELIEVERS;

And the great Difficulty of
Saving Conversion.

By THO. SHEPHERD, sometimes of
now New College
Immanuel Colledge in Cambridge.

MATTH. 19. 30.

*Many that are first, shall be last
and the last, shall be first.*

L O N D O N,

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To the Christian R E A D E R.

IN these evill and perillous times, God hath not left us without some choice mercies. Our sinnes abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jewes; I have taken away my peace from this people, loving kindnesse, and mercies, which had he pulled from us, we had had cause enough to mourne with Rachel, and to refuse comfort, for all our happinesse lyes wrapt up in peace, loving kindnesse and mercy. But God is yet good unto Israel, he commands deliv-
rances for Jacob, he over-rules all the powers of darknesse, and tells the sonnes

A

of

Psal. 73. 1

Psal. 44. 4

Psal. 78. 1

To the Reader.

2 Tim. 3.
8, 9.

Esay 26.
10.

Esa. 43. 2.

Esay 41.
10, 11.

of Belial, (*men of corrupt mindes and cursed practises*) that they shall proceed no further, but that their folly shall be manifest unto all. *He makes all enemies, all devills, all creatures, to further his owne glory, and the good of his peculiar people. When times are naught and dangerous, he saith, Come my people, enter in o thy chambers, and shut thy doores about thee, hide thy selfe as it were for a little moment, till the indignation be over-past. If troubles threaten life, he saith, When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee; for I am the Lord thy God, &c. When enemies are incensed, feare and sorrowes multiplied, he saith, Feare thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, I will helpe thee, yea I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee, shall be ashamed and*

To the Reader.

and contounded, they shall be as nothing, and they that strive with thee shall perish. *Such words of comfort and life doth God speake unto his. And among other mercies he stirres up the spirits of his servants to write many precious truths and tractates to further the everlasting good of his beloved ones. If the bottomlesse pit be open, and smoake rise thence, to darken the ayre, and obscure the way of the Saints; Heaven also is opened, and there are lightnings, and voices, to enlighten their spirits, and direct their pathes. Had ever any age such lightnings as we have? Did ever any speake since Christ and his Apostles as men now speake? We may truly and safely say of our Divines and Writers, the voice of God, and not of man: Such abundance of the Spirit hath God poured into some men, that it is not they, but the Spirit of the Father that speakes in them.*

What infinite cause hath this age to acknowledge the unspeakable mercy of God in affording us such plenty of spirituall Tractates full of Divine, necessary and consci-

To the Reader.

ence searching truths, yea precious soule-comforting, and soule-improving truths? such whereby Head, heart, and soule-cheating errors are discovered and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation exceeds us herein; and shall we that abound in truths be penurious in praises?

*Consider Reader, whether Spiritual truths be not worthy of thy choicest praises. Every Divine truth is one of Gods eternall thoughts, it's Heaven borne, and beares the image of the most High. Truth is the glory of the whole sacred Trinitie. Hence the Spirit is called Truth, 1 Joh. 5. 6. Christ is called Truth, Ioh. 14. 6. and God himselfe is said to be the God of Truth, Deut. 32. 4. It is so delightfull to him, that his eyes are ever upon the Truth. Jer. 5. 1. and when the onely wise God would have men make a purchase, he counsels them to buy the Truth. And is it not good counsell, is it not a good purchase? Can you bestow your paines, or lay out your money better? If you be dead in sinnes and trespasses, Truth is the
seed*

To the Reader.

seed of a new life, of a heavenly birth, James 1. 18. If you be in any bondage, Truth can make you free, John 8. 32. If compassed about with enemies, Truth can shield thee, Psal. 91. 4. If you be full of filthy thoughts and lusts, or any impurities, the Truth can sanctifie you, Ioh. 17. 17. If darknesse and faintnesse possesse your soules, Truth is lumen & papulum animæ, the light and life of the soule, Psal. 119. 105.

Let us then advance our thoughts of Truth, and rate it above all sublunarie things, and buy it though it cost us all: it is no Simony; It is not too deare, you cannot overvalue Truth. It is sister to the Peace of God which passeth all understanding: See how God himselfe estimates his word and truth, Psal. 138. 2. Thou hast magnified thy word above all thy Name. Whatsoever God is knowne by besides his word, is beneath his word. Take the whole Creation which is Gods Name in the greatest letters, it's nothing to his word and truth. Therefore Christ tells the Pharisees, it is easier for heaven and earth to passe, then one tittle of the

Iohn 21.
15, 16, 17.

To the Reader.

Law to faile. If the least Jod or Tittle of the Law, be prized by God above all the world, let us take heed of undervaluing the great and glorious Truths of the Gospell, and settle it as a Law upon our heart, that wee can never overprize or yeeld sufficient praise for any truth.

Men can praise God for the blessings of the field, the seas, the wombe, and of their shops; but where is the man that praises God for this blessing of blessings, for Truth, for good Bookes, and heavenly Treatises. Men seldome purposely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good Bookes you have mans labour, and Gods truths. The tribute of thanks is due for both, that God inables men to so great labours, and that he conveys such precious treasure through earthen vessels. David thought it his dutie to praise God for Truth, Psal. 143. 2. and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gaine by Truth, that hee must breake out into praises for it.

Reader, give over thy old wont of slighting

To the Reader.

ting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learne to turne thy prejudice, unto praises, and prove what will be the fruit of honouring and praising God for Truths dispensed by his faithfull Servants. Let me tell thee, this is a chiefe way to keepe Truth still amongst us. If Truths be not received with the love of them, and God honoured for them, presently strong delusions come, and Truth must suffer or flie. God hath made good that promise in Jeremie, he hath revealed to us abundance of peace and truth, and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself with Hezekiah there shall be peace and truth in my dayes; Peace may faile thee, but let not Truth. Every good Christian may and should say with the good King, there shall be Truth in my dayes, if not peace and truth. I will so far honour truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practise, praise God daily for it, and venture all in defence of it; So did the Martyrs, whose memory is sweet,

To the Reader.

and whose reward is great. It is better suffering for truth, then with truth: yet if Truth must suffer or can die, better it is to dye with Truth then out-live it.

But that Truth may live, and we live by truth, let us magnifie God much for Truth, for his word and good bookes that spring thence. Some probably may say, its enough to praise God for his word; other books are not tanti? Wilt thou praise God for the Sea, and be unthankfull for the rivers and springs? Wilt thou lift up thy voyce for the great Waters, and be silent for the silver drops and showers? If the former raine affect thee, be not ingratefull for the latter. God would have men to value his servants, and praise him for their labours.

But they have errors in them.

Be it so, shall we refuse to praise God for the Flowers and the corne, because there be some weeds in the garden, and thistles in the field? Prejudice not they selfe, buy, reade, take thy delight, here is a garden without weeds, a corne field without Cockle or darnell, thorne or thistle. Art thou a Sincere Convert, here are truths

su-

To the Reader.

sutable, solid, and wholsome, thou maiest feed and feast without feare.

The Authour is one of singular piety, inward acquaintance with God, skild in the deceits of mens hearts, able to enlighten the darke corners of the little world, and to give satisfaction to staggering spirits. His worke needs not the purple of anothers commendation to adorne it. But because custome, not necessity (for its truths prerogative to travaile without a passport) I say, because Custome causeth Truth to crave and to carry Epistles Commendatory; know that the worke is weighty, quick and spirituall, and if thine eye be single in perusing it, thou shalt finde many precious soule-searching, soule-quickning, and soule-enriching truths in it: yea, be so warned and awakend, is that thou canst not but blesse God for the man and matter, unlesse thou be possesst with a dumbe devill.

*To conclude, Christian Reader, take heed of unthankfulnesse; spirituall mercies should have the quickest and fullest praises. Such is this worke, thou foresawest it not, thou contributedst nothing to
the*

To the Reader.

the birth of it ; It's a preventing mercy. By it and other, of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased and growne deepe. Let not the waters of the Sanctuary put out the fire of the Sanctuary. If there be no praise, there is no fire. If thy head be like a Winters Sunne full of light, and heart like a Winters earth without fruit, feare least thy light end in utter darknesse, and the tree of knowledge deprive thee of the tree of life. The Lord grant thou mayest finde such benefit by this worke, as that thy heart may be ravished with Truth, and raised to praise God to purpose, and made to pray, Lord still send forth thy light and truth, that they may leade us : So prayes,

Thine in Christ,

W. GREENHILL.

An



An Introduction to the **W O R K E.**



He knowledge of Divinitie is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods principles pull downe Satans false principles set up in mens heads, loved and beleaved with mens hearts, and defended by their Tongues; whilest strong holds remaine unshaken, the Lord Jesus is kept off from conquering of the soule.

Now Spirituall Truths are either such as tend to enlarge the understanding, or such as may worke chiefly upon the affections. I passe by (in this knowing age) the first of these, and (being among a people whose hearts are hard enough) I being with the latter sort: For the *Understanding*, although it may literally, yet it never savingly entertaines any truth, untill the *Affections* be therewith smitten and wrought upon.

I shall therefore here prosecute the unfolding of these Divine principles.

First,

The principall heads insisted upon.

The Table.

1.

First, that there is one most glorious God.

2.

Secondly, that this God made all mankind at first in *Adam* in a most glorious estate.

3.

Thirdly, that all mankind is *now* fallen from that estate, into a bottomlesse gulfe of sinne and misery.

4.

Fourthly, that the Lord Jesus Christ is the *onely* means of Redemption out of this estate.

5.

Fifthly, that those that are saved out of this wofull estate by Christ are *very few*, and these few are saved with much difficultie.

6.

Sixthly, that the greatest cause why so many dye, and perish in this estate, is from *themselves*: either

1. By reason of their bloudy *Ignorance*, they know not their misery: or

2. By reason of their *Carnall securitie*, they feele not, they groane not under their sinne and misery.

3. By reason of their *Carnall confidence*, they seeke to helpe themselves out of their misery by their owne duties, when they see or feele it: or

4. By reason of their *false faith*, whereby they catch hold upon and trust unto the merits of Christ too soone, when they see and feele they cannot helpe themselves.

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The



THE
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CHAP. I.

There is one most Glorious God.

Exodus 33. 18.

I beseech thee, shew me thy Glory.



His is the first Divine
Truth, And there are
these two parts consi-
derable in it.

1. That there is a *God*.
2. That this God is *most Glorious*.

I will beginne with the first part,
and prove (omitting many philoso-
phicall

Plin. lib.
1. Nat.
Hist.

Rom. 1.

phicall arguments) that there is a *God, a true God*: for every Nation almost in the world, untill Christs coming, had a severall God. Some worshipped the *Sunne*, some the *Moone*, called by *Ezechiel*, the *Queene of Heaven*, which some made Cakes unto: Some the *whole Heavens*, as some worshipped the *Fire*, some the bruit *beasts*, some *Baal*, some *Moloch*. The Romans (saith *Varro*) had 6000 gods: who imprisoning the life of nature, were given up to sinnes against nature, either to worship *Idolls* of mans invention, as the ignorant: or *G O D* and *Angels* in those *Idolls*, as the learned did: but these are all false Gods.

I am now to prove that *there is one true God*, the being of beings, or the first being. Although the proving of this point seemes needlesse, because every man runs with the cry, and saith *there is a God*; yet few throughly beleieve this point. Many of the children of God, who are best able to know mens hearts, because they *onely* study their hearts

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3

hearts, feele this temptation, *Is there a God ?* bitterly assaulting them sometimes. The Devill will sometimes undermine, and seeke to blow up the strongest walls and bulwarkes. The light of nature indeed shewes, that there *is* a God ; but how many are there, that, by foule sinnes against their conscience, blow out and extinguish almost all the light of Nature ? and hence though they dare not conclude, because they have some light, though dimme ; yet if they saw their heart, they might see it secretly suspect, and question *whether there be a God* : but grant that none questions this truth, yet we that are builders, must not fall to a worke, without our maine props and pillars : It may appeare therefore that there is a God, from these grounds.

First, *From the works of God*, Rom. i. 20. when we see a stately house, although we see not the man that built it, although also we know not the time when it was built, yet will we conclude, thus, Surely some wise Artificer hath

Grounds
to prove a
God,
1.

beene working here : can wee when we behold the stately theater of Heaven and Earth; conclude other, but that the finger, armes, and wisdome of God hath beene here, although we see not him that is invisible, and although we know not the time when he began to build. Every creature in Heaven and Earth is a loud preacher of this Truth : who set those candles, those torches of heaven on the Table ? who hung out those lanthornes in heaven to enlighten a darke world ? who can make the stature of a man, but one wiser than the stone out of which it is hewne ? could any frame a man, but one wiser and greater than man ? who taught the birds to build their neasts, and the bees to set up and order their common-wealth ? who sends the Sun post from one end of heaven to the other, carrying so many thousand blessings to so many thousands of people and Kingdomes ? what power of man or Angels can make the least pile of grasse, or put life into the least flie, if once dead ? There is therefore a
power

power above all created power, which is God.

2.

Secondly, *From the Word of God*; There is such a Majestie stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man*. Hence Calvin undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under Heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tells thee the thoughts of thy heart, can be nothing else but the word of an allseeing God that searcheth the heart.

Again, that word which quickneth the dead, is certainly Gods word, but the word of God ordinarily preached *quickneth the dead*; it maketh the blind to see, the dumbe to speake, the deafe to heare, the lame to walke, those that never felt their sinnes to loade them,

to mourn, those that never could pray to breath out unutterable groanes and sighes for their finnes.

3.

Thirdly, *From the Children begotten of God* : For wee may reade in mens foreheads, as soone as ever they are borne, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous broode of men, are quite changed and made all new; they have new mindes, new opinions, new desires, new joyes, new sorrowes, new speeches, new prayers, new lives: and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their finnes: and whence came this strange change? Is it from themselves? no; For they hated this new life, and these new men once themselves. Is it because they would be credited thereby? no, It is to be hated of Father, Mother, Friends, and maligned every where. Is it out of simplicitie, or are their braines growne crazie? they were indeed

Iohn 3. 3.

deed once fooles, and I can prove them all to be *Solomons* fooles: but even simple men have been knowne to be more wise for the world, after they have beene made new. But lastly, is it now from a slavish feare of hell, which workes this alteration? Nothing lesse; they abhorre to live like slaves in Bridewell, to do all for feare of the whip.

Fourthly, *From Gods Register, or Notary, which is in every man; I meane the Conscience of man;* which telleth them there is a G O D: and although they silence it sometimes, yet in thunder-time, or great plague, as *Pharaoh*: or at the day of Death, then they are neere Gods Tribunall, when they acknowledge him clearely. The fearefull terrors of Conscience prove this, which like a Bayliffe arrests men for their debts; *Ergo*, there is some Creditor to set it on; sometimes like a hangman it torments men, *Ergo*, there is some strange Judge that gave it that command: whence arise these dreadfull terrors in men? of *themselves*?

No surely, all desire to be in peace, and so to live and sleepe in a whole skin: Comes it from *Melancholy* & no, for melancholy comes on by degrees: these terrors of conscience surprise the soule suddenly at a Sermon, suddenly after the commission of some secret foule sinne. Againe, Melancholy sadnesse may be cured by Physicke; but many Physitians have given such men over to other Physitians. Melancholy sadnesse may be borne, but a wounded Spirit who can beare? Thus you see that *there is a God*. But, *who ever saw God*, that every one is bold to affirme that there is a God? Indeed his face never was seene by mortall man, but his back-parts have beene seene, are seene, and may be seene by all the world, as hath beene proved.

Obj.

Objection. All things are brought to passe by second causes.

Ans.

Ans. 1. What though? Is there no Master in the House, because the servants doe all the worke? This great God maintaines state by doing
all

all by the Creatures subjection; yet sometimes we may cry out in beholding some speciall pieces of his administration, here is the finger of God.

2. What though there be such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred; yet if wee had eyes to see and conceive, wee should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his worke. There is a lumber and confusion seemingly among us, let us stay till the day of judgement, and then we shall see infinite wisdom in fitting all this for his owne glory, and for the good of his people.

Object. But if there be a God, why heares he not his peoples prayers? why doth he forget them when they have most need of him?

I answer; *Noah's Dove* returnes not presently with an Olive-branch of peace in his mouth. Prayers sometime that

2.

*Obj.**Ans.*

that speed well, returne not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them well for their waiting.

Use I.

This is a use of *reprooffe* to all *Atheists* either in *opinion* or *practice*.

A discovery of Atheisme.

First, In *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thought! Are there any such men? men! nay beasts, nay Devils, nay worse than Devils, for *they beleeve and tremble*. Yet *the foole hath said in his heart, there is no God*, Psal. 14. 1. Men that have little heads, little knowledge, without hearts, as scholars sometimes of weake brains, seeing how things come by second causes, though they might beleeve their bookes, yet cannot raise their dull thoughts

thoughts to the beholding of a first cause. Great Politicians are like children alwayes standing on their heads, and shaking their heeles against Heaven ; these thinke Religion to be but a piece of policie, to keepe people in awe : prophane persons desiring to goe on in sinne, without any rub or checke for sinne, blow out all the light of nature, wishing there were no God to punish, and are willing to suspect that which is not. Those also that have sinned secretly, though not openly against nature, or the light of Conscience : God smites men for incest, sodomy, selfe-pollution, with dismall blindnesse. Those also that are notorious worldlings, that looke no higher than their barnes, no further than their shops : the world is a pearle in their eye ; they cannot see a God.

Lastly, I suspect those men that never found out this thiefe, this sinne, that was bred and born with them, nor saw it in their owne hearts, but there it lies still in some darke corner of their soules to cut their throates: these kinde

kind of men sometimes suspect there is no God : O this is a grievous sinne ; for if no God, no heaven, no hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible lyer, and an Impostor. Other sinnes wrong and grieve God and wound him, but this sinne stabs the very heart of God, it strikes at the life, and is (as much as lies in sinfull man) the death of God : for it saith, *there is no God.*

2. Secondly, This reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that pluckes the King from his throne, is as vile as he that saith he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heapes we may finde in every corner, that in their practice deny God, men that set up other gods in Gods roome, their *wealth*, their *honour*, their *pleasure*, their *merits*, their *backes* and *bellies* to be their gods : men that make bold to do that against this true God, which Idolaters dare not doe against their
Idoll

Idoll Gods, and that is, continually to wrong this God ; Men that speake not for all they want by prayer, nor returne all backe againe to God by praise.

A second use is, *for Exhortation.* O labour to see and behold this God. Is there a God, and wilt thou not give him a good looke ? Oh, passe by all the Rivers, till thou come to the spring head ; wade through all creatures, untill thou art drowned, plunged and swallowed up with God. When thou seest the Heavens, say, where is that great Builder that made this ? when thou hearest of mutations of Kingdomes, say, where is the Lord of Hosts, the great Captaine of these armies ? when thou tastest sweetnesse in the Creature or in Gods Ordinances, say, where is sweetnesse it selfe, beautie it selfe ? where is the Sea of these drops, the Sun of these beames ? Oh that men saw this God ; its heaven to behold him : thou art then in a corner of hell, that canst not, dost not see him, and yet what is lesse knowne than God ?

Use 2.

God. Methinks when men heare there is a God about them, they should lye groveling in the dust because of his glory: If men did see him, they would speak of him; who speakes of God? Nay men cannot speake to God; but as beggers have learned to cant, so, many a man to pray. Oh men see not God in prayer, therefore they cannot speake to God by prayer. Men sin, and *God* frownes, (which makes the Devils to quake;) yet mens hearts shake not, because they see him not.

Vse 3.

Vse 3. Oh make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? Downe with all thy Idoll gods, and set up this God. If there be any creature that ever did thee any good, that God set not a work for thy good, love that, think on that, as thy *God*. If there be any thing that can give thee any succour on thy death-bed, or when thou art departed from this world, take that to be thy *God*. Thou mightest have beene borne in *Iudea*, and never have heard of this true God, but

but worshipped the Devill for thy God : O therefore make choice of him alone to be thy God ; give away thy selfe wholly and for ever to him ; and he will give away his whole selfe everlastingly unto thee. Seeke him weeping, and thou shalt find him. Bind thy selfe by the strongest oathes and bonds in covenant to be his , and he will enter into covenant with thee, and so be thine, *Iere. 40. 5.*

The fourth use is, an use of *comfort* to them that forsake all for this God : thou hast not lost all for nought ; thou hast not cast away substance for shadowes, but shadowes for somewhat. *Proverbs 8. 18.* When all comfort is gone , there is a God to comfort thee. When thou hast no rest here, there is a God to rest in : when thou art dead, he can quicken thee ; when thou art weak, he is strong, and when friends are gone, he will be a sure one to thee.

Thus much of the first part of this Doctrine, or Divine truth , that *there is a God* : Now it followeth to shew you,

Use 4.

you that this God is a *most glorious God*, and that in foure things he is glorious.

1. *In his ESSENCE.*
2. *In his ATTRIBUTES.*
3. *In his PERSONS.*
4. *In his WORKES.*

*Gods
Essence.*

1.

1. Hee is Glorious in his *Essence*. Now what this Glory is, no man or Angel hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must have the wisdom of God, and so be a God, that comprehendeth the Essence of God: but though it cannot be comprehended, what it is, yet it may be apprehended, that it is incomprehensible and glorious; which makes his glory to be the more admired, as wee admire the lustre of the Sunne the more, in that it is so great we cannot behold it.

2.

2. *God is Glorious in his Attributes*, w^h are those Divine perfections whereby he makes himselfe knowne unto us.
Which

Which Attributes are not qualities in God, but natures. Gods *Wisedome* is God Himselfe, and Gods *Power* is God Himselfe, &c. Neither are they divers things in God, but they are divers onely in regard of our understanding, and in regard of their different effects, on different objects. God punishing the wicked is the justice of God; God compassionating the miserable is the mercy of God.

Now the Attributes of God, omitting curious divisions, are these.

1. He is a Spirit, or a spirituall God, *John 4.24.* therefore abhorres all worship and all duties performed without the influence of the Spirit; as to confesse thy sins without shame or sorrow, and to say the Lords Prayer without understanding, to heare the Word that thou mayest onely know more, and not that thou mayest bee affected more; oh these carkasses of holy duties are most odious sacrifices before God.

2. He is a living God, whereby he liveth of himselfe, and gives life to all

C

other

An explanation of Gods Attributes.

1.

2.

other things. Away then with thy dead heart to this principle of life to quicken thee, that his almighty power may pluck thee out of thy Sepulchre, unloose thy grave lockes that so thou mayest live.

3.

3. He is an *infinite God*, whereby he is without limits of being, 2 Chron. 6. 18. Horrible then is the least sinne that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

4.

4. He is an *Eternall God*, without beginning or end of being, Psal. 80. 1. Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esaue* sell away an everlasting inheritance for a little portage, for a base lust and the pleasure of it.

5.

5. He is an *All-sufficient God*, Gen. 17. 1. what lacke you therefore, you that would faine have this God and the love of this God, but you are loath

to

to take the paines to finde him, or to be at cost to purchase him with the losse of all? Heeres infinite, Eternall, present sweetnesse, goodnesse, grace, glory and mercy to be found in this G o d. Why post you from mountaine to hill, why spend you your money, your *thoughts, time, endeavours*, on things that satisfie not? Here is thy resting place. Thy cloathes may warme thee, but they cannot feede thee; thy meate may feede thee, but cannot heale thee; thy Physicke may heale thee, but cannot maintaine thee; thy money may maintaine thee, but cannot comfort thee when distresses of Conscience and anguish of heart come upon thee; this G o d is joy in sadnesse, light in darkelesse, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy minde ever conceived. Here is all light in this Sunne, and all Water in this Sea, out of whom as out of a Christall fountaine, thou shall drinke downe all the refined sweetnesse of all

Creatures in heaven and earth for ever and ever. All the world is now seeking and tyring out themselves for rest, here onely it can be found.

6. 6. He is an *omnipotent God*, whereby he can doe what ever he will: yeeld therefore, and stand not out in the sinfull or subtile close maintenance of any one sin against this God so powerfull, who can crush thee at his pleasure.

7. 7. Hee is an *all-seeing God*; Hee knowes what possibly can be or may be knowne: approve thy selfe therefore to this God only in all thy wayes. It's no matter what men say, censure or thinke of thee. It's no matter what thy fellow Actors on this stage of the world imagine. *G O D* is the great Spectator that beholds thee in every place: God is thy spie, and takes compleate notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and reade aloud in the eares of all the World. Feare to sinne therefore in secret, unlesse thou canst find out some
darke

darke hole where the eye of God cannot discern thee. Mourne for thy secret neglect of holy duties, mourn for thy secret hypocrisie, whoredome, prophanenesse, and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having seene thee hath not damned thee.

8. He is a *True God*; whereby he meanes to doe as he saith. Let every Child of God therefore know to his comfort, that those things which he hath not under *feelings*, but under a *promise*, shall one day be all made good; and let all wicked men know, what ever threatning God hath denounced, whatsoever Arrowes are in the Bow-string, will one day flie, and hit and strike deepe, and the longer the Lord is a drawing, the deeper wound will Gods arrow, (that is, Gods *threatning*) make.

9. He is an *holy God*: Be not affamed therefore of holinesse, which if it ascend above the common straine of honesty, the blind and mad world ac-

counts it madnesse, *If the righteous,* that is, those that be most holy *bee scarcely saved, where shall the ungodly, and the sinner appeare.* 1 Peter 4. 18. Where? Not before Saints and Angels, for holinesse is their trade; Not before the face of the man Christ Jesus, for holinesse was his *meate and drinke*; Not before the face of a blessed God, for holinesse is his Nature; Not in Heaven, for no uncleane thing crawles there; they shall never see God, Christ, Saints, Angels, or Heaven to their comfort, that are not holy: weare therefore that as thy crowne now, which will be thy glory in Heaven, and if this be *to be vile*, be more vile.

10.
10

10. He is a *just and mercifull God*, just in himselfe, and so will punish all sinne: mercifull in the face of Christ, and so will punish no sinne. A just God against an hard-hearted sinner, a mercifull God towards an humble sinner. God is not all Mercy and no Justice, nor all Justice and no Mercy. Submit to him, his mercy embraceth thee. Resist

first him, his justice pursues thee. When a childe of God is humbled indeed; commonly hee makes God a hard-hearted cruell God, loth to helpe; and saith, can such a sinner be pardoned? a wicked man that was never humbled makes God a God of clouts; one that (howsoever he speaks heaue words, yet he is a mercifull God, and) will not doe as he saith, and he findes it no difficult worke to beleewe the greatest sinne may be pardoned: conceive therefore of him as you have heard.

Thirdly, *God* is glorious in his *Persons*, which are three; *Father* begetting, *Sonne* begotten, and the *Holy Ghost* the third person proceeding. Here the *Father* is called the Father of glory, *Eph.* 1. *Christ* is called the Lord of glory, *1 Cor.* 2. and the Spirit is called the Spirit of glory, *1 Pet.* 4. the Father is glorious in his great work of *Election*; the Son is glorious in his worke of *Redemption*; the Holy Ghost is glorious in his work of *Application*: the Father is glorious in choosing the house, the Son is

IV.

glorious in buying the House, the Spirit is glorious in dwelling in the House, that is, the heart of a poore lost sinner.

4. He is glorious in his *Works*, in his workes of Creation, and in his workes of providence and government: wonder therefore that he should so vouchsafe to look upon such wormes, such dunghils, such Lepers as we are, to provide, protect, to slay his Sonne, to call, to strive, to waite, to give away himselfe, and all that he is worth unto us; O feare this God when you come before him. People come before God in Prayer, as before their fellows, or as before an Idoll. People tremble not at his voyce in the Word. A King or Monarch will be served in state, yet how rudely, how slovenly do men goe about every holy dutie.

Thus much of the first Principall Head, *That there is One most glorious God.* Now we are to proceede to the second, *viz.*

CHAP. II.

THAT this God made all mankinde at first in a most glorious and happie estate, like unto himselfe.

For the opening of which Assertion I have chosen this Text, *Eccles. 7. 29.* God made man righteous, which clearly demonstrates; That God made all mankind at first in *Adam*, in a most glorious, happy, and righteous estate; Man when he came first out of Gods Mint, shined most glorious. There's a marvellous glory in all Creatures, (the servants and household stuffe of man,) therefore there was a greater glory in man himselfe, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and said, *Come, let us make man in our owne Image;* as though all the Wisedome of the Trinitie should be seene in the Creation of man.

Wherein did the glory or blessednesse of man appeare?

In the impression of Gods Image
up-

Doct. 1.

Quest.

Ans.

upon him, *Gen. 1. 26.* Can there be any greater glory for a *Joseph*, for a subject, than to be like his Prince?

Quest.

Ans.

What was the Image of God?

The Schoolmen and Fathers have many curious, (yet some necessary) though difficult Questions about this. I will omit all theirs, and tell you onely what is the Apostles judgement, *Colossians 3. 20.* out of which this generall description of *Gods* Image may be thus gathered. "It is mans perfection of Holinesse, resembling Gods admirable holinesse, whereby onely man pleaseth God."

Eph. 4. 23.

The Image of
God in
Man.

For, all other inferiour Creatures did carry the workes and footsteps of *Gods* power, wisdom, goodnesse, whereby all these Attributes were seene. Now the most perfect Attributes of God, that is, his Holinesse, that he would have onely appeare in, and be made manifest by man, his best inferior creature, as a Kings wisdom and bountie appeares in managing the affaires of all his Kingdome; but his Roy-

Royall, Princely, and most eminent
perfections appeare in the face and dis-
position of his Sonne, next under him;
But more particularly this Image of
God appeared in these foure parti-
culars.

1. In mans *understanding*: this was
like unto Gods. Now Gods Image here
chiefly consisted in this particular, *viz*
As God saw himselfe, and beheld his
owne infinite endlesse glory and excel-
lency; so man was privie to Gods ex-
cellency, and saw God most glorious-
ly; as *Moses*, though a sinfull man, saw
him face to face, much more *Adam*, a
perfect man; God loving man could
doe no lesse than reveale himselfe to
man.

2. In his *Affections*: the Image of
God chiefly appeared in two things.
First, As God seeing himselfe, lo-
ved himselfe: So *Adam* seeing God lo-
ved this God, more than the World,
more than himselfe; as Iron put into
the fire seemes to be nothing but fire:
So *Adam* being beloved of God, was
turned into a lumpe of love, to love
God

1.

2.

G O D againe.

Prov. 8.

Secondly, As God delighted in himselfe. So did *Adam* delight in God, tooke sweet repose in the bosome of God. Methinkes I see *Adam* wrapt up in continuall extasies in having this God.

3.

3. In *his Will* : the Image of God chiefly appeared in two things.

First, As God onely willed Himselfe, as his last end : So did *Adam* will God, as his last end, not as man doth now.

Secondly, As God willed nothing but good ; So did *Adam* will nothing but good, for Gods Will was *his*.

4.

4. In *his life* Gods Image did appeare thus: that even as God, if he had assumed mans Nature, would have lived outwardly ; So did *Adam* : for God would have lived according to his owne Will, Law, and Rule : So did *Adam*. *Adams* body was the Lanthorne through which Holinesse like a Lamp burning in his heart shined; this was Gods Image ; by means of which (as it is said in the description) hee pleased

pleased G o d ; similitude being the ground of love : and hence God did most dearly love him, and highly honour him to be Lord over all creatures ; hence no evill could hurt him ; here was no sorrow, no sicknesse, no teares, no feares, no death, no hell, nor ever should have beene if there he had stood.

Objection. How was this estate ours ?

Obj.

Ans. As *Christs* righteousnesse is a *Beleever's* by imputation, though he never performed it himself: So *Adams* righteousnesse and image was imputed to us and accounted ours ; for *Adam* received our Stocke or Patrimony to keep it for us, and to convey it to us. Hence he proving Banquerupt, wee lost it. But we had it in his hands, as an *Orphant* may have a great estate left him, though he never receive one pennie of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Ans.

Here see the horrible nature of Sin, that plucks man downe by the eares from

Use 1.

from his Throne, from his Perfection, though never so great. *Adam* might have pleaded for himself, and have said: Although I have sinned, yet it is but one, and the first fault. Lord, behold I am thy first borne: Oh pitie my poore posteritie, who are for ever undone, if thou forgivest not. Yet see, one sinne weighs him downe, and all his posteritie (as we shall heare) into eternall ruine.

Use 2.

Hence learne, how justly God may require perfect Obedience to all the Law, of every man, and curse him if he cannot performe it: because man was at first made in such a glorious estate, wherein he had power given him to please God perfectly: God may therefore require this debt of perfect obedience. Now man is broke and in prison; in Hell must he lie for ever, if he cannot pay Justice every farthing, because God trusted him with a stocke, which if he had well improved, he might have payd all.

Use 3.

See what cause every man hath to lament his miserable estate he is now fallen

The Sincere Convert.

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fallen into. For beggars children to live Vagrants and poore, is not so lamentable, as for a great Princes children to become such. One never in favour with the Prince, grieves not as he doth, that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince, and Lord of all the world. This is one aggravation of the damned sorrowes; oh the hopes, the meanes, the mercies that once I had! Can these, doe these lament for the losse of their bare hopes and common mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such speciall high favours, now gone, which once they had. It is said, that those that saw the glory of the first Temple, wept when they saw the glory of the second, and how inferiour it was to the first. You that either have the Temple of God begunne to be repaired in you, or not begun at all, Oh thinke of the Temple burnt, the glory

glory of *G O D* now vanished and lost.

Use 4.

This speaks comfort to all Gods people. If all *Adams* posteritie were perfectly righteous in him, than thou that art of the blood Royall, and in Christ, art perfectly righteous in him much more, in as much as the righteousness of the second *Adam* exceeds the first, so art thou more happy, more holy in the second *Adam*, than ever the first in himselfe was; he might lose all his Righteousnesse, but the second *Adam* cannot, hath not; so that if Christ may be damned, then thou mayest, else not.

Use 5.

This likewise reproveth three sorts of people.

A three-fold Reprehension.

1. Such as are ashamed of holiness. *L O R D*, what times are wee fallen into now. The Image of *G O D*, which was once mens glory, is now their shame; and sinne, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and precisenesse, pride, hypocrisie, and that what.

whatsoever shews men may make they are as bad as the worst, if their sinnes were writ in their foreheads. Hence it commeth to passe that many a man, who is almost perswaded to be a *new man*, and to turn over a new lease, dares not, will not, for shame of the world, enter upon religious courses. What will they thinke of me then (saith he?) men are ashamed to refuse to drinke healths, & hence maintain them lawfull. Our gallants are ashamed to stay a mile behind the fashion; hence they will defend open and naked breasts and strange apparell as things comely; O time-servers! that have some *conscience* to desire to be honest and to be reputed so, yet conforme themselves to all *companies*; if they heare others sweare, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and wee must not cast pearles before swine; but the bottome of the businesse is, they are ashamed to be holy. O fearefull! Is it a shame to be like God? O sinnefull
D wretches!

wretches ! It's a credit to be any thing but religious , - and with *many* Religion is a shame. I wonder with what face thou dar'st pray , or with what looke thou wilt behold the Lord of glory at the last day, who art ashamed of him now, that will be admired of all men, Angels and devils then ? Dost thou looke for wages from Christ, that art ashamed to own Christ, or to weare his livery ?

2. It reproves them that hate holinesse, which is more than to be ashamed of it.

3. It reproves them that content themselves with a certaine measure of holinesse. Perfect holinesse was *Adams* Image whereby he pleased *God*, and shall a little holinesse content thee ?

Now there are these three sorts of them.

1. *The Formalist*, who contents himselfe with some holinesse , as much as will credit him.

The forme and name of Religion is *bonos* , honour sometimes ; but the power

Men that content themselves with a certaine measure of holinesse, and go no further.

1.

power and practice of it, is *onus*, a burden: hence men take up the first, and shake off the second. And indeed the greatest part take up this course, if they have no goodnesse, they should be the shame, scorne, and Table-talk of the times; therefore every man will for his honours sake, have his *forme*. Now this forme is according to the mould wherein he is cast: if his acquaintance be but civill, hee will be like them; if they be more exact, as to *pray, reade, conferre*, he will not stay one inch behinde them. If to be better than his companions, to beare the bell before them will credit him, he will be so what ever it cost him; but yet he never will be so exact in his course as to be hated for it, unlesse he perceives the hatred he contracts from some men shall be recompenced with the more love and credit by other men. He disguiseth himselfe according to the places, or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will

serve to credit men, that shall serve for that time; if more in another place, you shall then have them cōmending good men, good Sermons, good bookes, and drop forth 2. or 3. good sentences; what will they think of him then? They cover themselves over with these Fig-leaves of common honestie to cover their nakednesse; they baite all their courses over with *honestie*, that they may catch, for they fish only for credit.

One may trap these people thus: Follow them in their private houses, there is *worldlinesse*, *passion*, *loosnes*, & to their private chambers, there they ordinarily neglect or shuffle over duties to their private vaine thoughts. In this Tying house you shall then see these *stage players*, their shop windows are shut, here no honesty is to be seene scarce, because their gaine, their respect comes not in at this door where none beholds them: Let either Minister or any faithfull friend, search, try, discover, accuse and condemne these men, as rotten though gilded posts, as unsound, hollow-hearted wretches, their hearts will swell
like

like toads, and hisse like snakes, & bark like dogs against thē that thus censure them, because they rob them of their God they served, their gaine is gone.

2. *The guilty self-condemned sinner*, that goes further than the Formalist, and contents himselfe with so much holinesse as will quit him, and hence all the Heathen have had some Religion, because they had some Conscience to trouble them. This man, if he hath lived in foule sinnes, and beginnes to be wrackt and troubled for them, he will then confesse and forsake those roaring sinnes; but how? as a dogge dorth his meate, not because he hates his carrion, but because he feares the cudgell; he performes holy duties, not because he will use them, but because he must use them, there is no quiet else. If Conscience be still, he omits duties: if Conscience cry and stirre, he falls to duties; and so hath his good moode as conscience hath his fits. They boast and crow over hypocrites, because the holinesse they have is not a bare shew; No, but it is to stop thy Conscience,

Rom. 2.12

and onely to quiet the clamors of that. Thou dost bribe, and so quiet (the Bailiffe,) thy conscience, by thy *praying*, *hearing*, and *sorrowing*, but *G O D* thy Judge hath heavie things to lay to thy charge, before whom thou shalt shortly with dread appeare.

III.

3. *The pinching devout hypocrite*, that being pursued with the feare of Hell, goes further, and labours for just so much holinesse as will save him onely, and carry him to Heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which many unsound hearts come with to Ministers now, *What he should doe to inherit eternall life*. These people set up such a man in their thoughts to be a very honest man, and one doubtlesse that shall be saved, and hence they will take him to be their Copie and Sampler, and labour to doe as he doth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will aske very inquisitively, *what is the least measure of grace, and the least graine of faith*, and the best
Ser-

Sermons are not such as humble them most, but such as flatter them, best; wherein they may heare how well good desires are accepted of by God; which if they heare to be of that vertue to save them, *God* shall be served *onely* with good desires, and the Devill *indeed* all their life time.

Thus they pinch God; they labour not after so much holinesse as will honour Christ, but after just so much as will beare their charges to heaven, and save themselves. For this is one of the greatest differences betwixt a child of God and an Hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him, and hence he mournes daily, because Christ is no greater gainer by him: the other out of love to himselfe, meerely to save his owne soule; and hence he mournes for his sins, because they may damne him; Remember that place therefore, *1 Cor.* 15. *ult.*

Lastly, Labour to get this Image of *G O D* renewed againe. Honest men will labour to pay their debts; this is

Gods debt. How doe men labour to be in the fashion ; better to be out of the world, than out of the fashion. To be like God is heavens fashion, Angels fashion , and it will be in fashion one day, when the *Lord Jesus* shall appeare. Then if thou hast the superscription and Image of the Devill, and not the Image of God upon thee , God and Christ will never own thee at that day. Labour there fore to have *Gods* Image restored againe , and Satans washt out, seek not, as many do, to purchase such and such a grace first : but

How to
gaine the
Image of
God.

1. Labour to mortifie and subdue that sinne, which is opposite in thine heart to that grace. First, *put off the old man*, and then *put on the new*, Eph. 4.

2. Labour for a melting tender heart for the least sin. Gold is then onely fit to receive the impressiion , when it is tender and is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike , now imprint thine Image upon me.

Rom. 6. 7.

3. Labour to see the Lord Jesus in his glory. For as wicked men looking
upon

upon the evill example of great ones in the world, that will beare them out, grow like them in villany : so the very beholding the glorious grace in *Christ*, this great Lord of glory, transformeth men into his Image, 2 *Cor.* 3. 17, 18. As the Glasse set full against the Sunne receives not onely the beames, as all other darke bodies doe, but the Image of the Sunne : So the understanding with open face beholding *Christ*, is turned into the Image and likenesse of *Christ*. Men now adayes looke onely to the best mens lives, and see how they walke, and rest here; O looke higher to this blessed face of God in *Christ*, as thine owne ; As the Application of the seale to the waxe imprints the Image, so to view the grace of *Christ*, as *all* thine, imprints the same image strongly on the soule. I come now to the third Principall Head, in order, which I shall insist upon, out of *Rom.* 3. 23. *All have sinned, and are deprived of the glory of God.* Whence observe.

C H A P. III.

That all mankind is fallen by sin, from that glorious estate he was made in, into a most wofull and miserable condition; The Devill abusing the Serpent, and man abusing his owne free-will, overthrew *Adam*, and in him all his posteritie by sinne, *Gen. 3. 1, 2, 3. &c.*

Now mans misery appears in these two things.

1. His misery in regard of sinne.
2. His misery in regard of the consequences of sinne.

Mans misery in regard of sin.

1. His misery in regard of sinne, appears in these particulars.

1. Every man living is borne guiltie of *Adams* sin. Now the justice and equity of *God* in laying this sin to every mans charge, though none of *Adams* posteritie personally committed it, appears thus.

1.

First, If *Adam* standing, all mankind

kind had stood ; then it is equall that he *falling*, all his posterity should fall. All our estates were ventured in this ship : therefore, if we should have been partakers of his gaines, if he had continued safe, its fit we should be partakers of his losse too.

But secondly, we were all in *Adam*, as a whole Countrey in a Parliament-man, the whole Countrey doth what he doth ; And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us ; who being goodnesse it selfe, beares more good will to man, than he can or could beare to himselfe ; and being wisdom it selfe, made the wisest choice, and tooke the wisest course for the good of man ; For this made most for mens safety and quiet ; for if he had stood, all feare of loosing our happy estate had vanish'd ; whereas, if every man had been left to stand or fall for himselfe, a man would ever have been in feare of falling.

And againe, this was the sure way to have all mens estates preserved ; for
having

having the charge of the estates of all men, that ever should be in the world, he was the more pressed to looke the more about him, and so to be more watchfull, that he be not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the Head of mankind, and all mankind naturally are *mēbers* of that head: and if the Head invent and plot Treason, and the head practise treason against the King or State, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poysoned root and cisterne of all mankind, now the branches and streames being in the root and spring *originally*, they therefore are tainted with the same poysoned Principles. If these things satisfie not, God hath a day comming wherein he will reveale his owne righteous proceedings before men & Angels, *Rom. 2. 4.*

Vse.

Oh that men would consider this sinne, and that the consideration of it could humble peoples hearts. If any mourne for sinne, it is for the most part
for

for other foule actual sinnes, few for this sinne, that first made the breach and began the controversie betwixt God and man. Next unto the sinne against the *Holy Ghost*, and contempt of the Gospell, this is the greatest sinne that cryeth lowdest in Gods eares for vengeance day and night against a world of men. For now mens sinnes are against God in their base and low estates; but this sinne was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traytor on a dunghill is not so great as of a favourite in the Court. Little sinnes against light are made horrible: no sinne by any man committed was ever against so much light as *Adam* had. This sin was the first that ever displeased God. Drunkenesse deprives God of the glory of *Sobriety*; whoring of *Chastity*, but this sinne darkens the very Sunne, defaces all the Image of *God*, the glory of man, and the glory of God in man; this is the first sin that ever did thee a mischief. This sinne like a great Captaine hath gathered

The horrible nature of the first sin.

gathered together all those troops and swarmes of sins that now take hold upon thee. Thanke this sinne for an hard heart, thou so much complaineest of; thanke this sinne for that hellish darknesse that overspreads thee. This hath raised Satan, Death, Judgement, Hell and Heaven against thee.

O consider those fearefull sinnes that are packt up in this one evill.

The hainousnesse
of Adams
sinne.

1.

2.

3.

4.

5.

1. Fearefull *Apostacie* from G O D like a Devill.

2. Horrible *Rebellion* against God, in joyning sides with the Devill, and taking Gods greatest enemies part against God.

3. Wofull *unbelieve* in suspecting Gods threats to be true.

4. Fearefull *Blasphemy* in conceiving the Devill, (Gods enemy and mans murderer) to be more true in his temptations, than G O D in his threatening.

5. Horrible *pride* in thinking to make this sin of eating the forbidden fruit, to be a step and a stayre to rise higher, and to be like God Himselfe.

6. Feare-

6. Fearefull *contempt of God*, making bold to rush upon the sword of the threatning secretly, not fearing the plague denounced.

6.

7. Horrible *unthankfulnesse*, when God had given him all but one tree, and yet he must be fingring that too.

7.

8. Horrible *theft*, in taking that which was none of his owne.

8.

9. Horrible *Idolatry*, in doting upon, and loving the creature more than God the Creator, who is blessed for ever.

9.

You therefore that *now* say, no man can say blacke is your eye, you have lived civilly all your dayes, looke upon this one grievous sin, take a full view of it, which thou hast never shed one teare for as yet, and see thy misery by it, and wonder at Gods patience. He hath spared thee who wast borne branded with it, and hast lived guiltie of it, and must perish for ever for it, if the Lord from Heaven pity thee not.

But here is not all, consider secondly, every man is borne stark dead in sinne, *Ephes. 2. 1.* he is borne emptie of every inward principle of life, voyde of all graces,

Secondly,
dead in sin

graces, and hath no more good in him (whatsoever he thinkes,) then a dead Carrion hath. And hence he is under the power of sin, as a dead man is under the power of death, and cannot performe any act of life : their bodies are living coffins to carry a dead soule up and downe in.

Best actions of the wicked, how sinfull.

'Tis true (I confesse) many wicked men do many good actions, as *praying, hearing, almesdeeds*, but it is not from any inward principle of life : Externall motives like *plummetts* on a dead (yet artificiall) clock, set them a running. *Je-bu* was zealous, but it was onely for a kingdome: the *Pharisees* gave *alms* only to be seene of men. If one write a Will with a dead mans hand deceased, that Will can hold no Law, it was not his Will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *heare*, and *pray* sometimes. Self love stirs up strange desires in men, so that wee may say, this is none of Gods Act by his grace in the soule, but Pride and selfe-love. Bring

a dead man to the fire, and chafe him, and rub him, you may produce some heate by this externall working upon him : but take him from the fire againe, and he is soone cold : so many a man that lives under a sound Minister, under the lashes and knockes of a chiding, striving *Conscience*, he hath some heate in him, some affections, some feares, some desires, some sorrowes stirred, yet take him from the *Minister*, and his chafing *conscience*, and he grows cold again presently, because he wants an inward principle of life.

Which point might make us to take up a bitter lamentation for every naturall man. It is said, *Exod. 12. 30.* that there was a great cry in *Egypt*, for there was not an house wherein there was not one found dead. Oh Lord, in some Townes and families, what a world of these are there : Dead Husband, dead wife, dead servants, dead children, walking up and downe with their sinnes (as Fame saith some men doe after death) with their grave-cloathes about them, and God onely knowes

Use 2.

E

whc-

whether ever they shall live againe or not. How doe men lament the losse of their dead friends ! O thou hast a precious soule in thy bosome stark dead, therefore lament thine estate, and consider it seriously.

How every naturall man is dead while he lives.

1.

First, a dead man cannot stir, nor offer to stir. A wicked man cannot speake one good word, or do any good action, if heaven it selfe did lye at stake for doing of it, nor offer to shake off his sins, nor thinke one good thought. Indeed he may speak and think of good things, but he cannot have good speeches, nor good thoughts ; as an holy man may thinke of evill things, as of the finnes of the times, yet the thought of those evill things is good, nor evill, so *est contra*.

2.

Secondly, A dead man feares no dangers, though never so great, though never so neare. Let Ministers bring a naturall man tidings of the approach of the devouring plagues of God denounced, he feares them not.

3.

Thirdly, A dead man cannot be drawne to accept of the best offers.

Let

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Let Christ come out of heaven and fall about the necke of a naturall man, and with tears in his eyes beseech him to take his bloud himselfe, his Kingdome, and leave his sinnes, he cannot receive this offer.

Fourthly, A dead man is starke blinde and can see nothing, and starke deafe, and heares nothing, he cannot taste any thing : so a naturall man is stark blind, he sees no God, no Christ, no wrath of the Almighty, no glory of Heaven. He heares the voyce of a man, but he heares not the voyce of God in a Sermon ; he favoureth not the things of Gods Spirit.

Fifthly, A dead man is senselesse, and feeles nothing: so, cast mountaines of sinne upon a wicked man, he feeles no hurt, untill the flames of hell break out upon him.

Sixthly, A dead man is a speechlesse man, he cannot speake unlesse it be like a Parret.

Seventhly, He is a breathlesse man ; A naturall man may say a Prayer, or devise a prayer out of his memory and

4.
Math. 23:
37, 38.

5.

6.

7.

wit, or he may have a few short - win-
ded wishes; but to powre out his soule
in prayer, in the bosome of God, with
groanes unutterable he cannot. I won-
der not to see so many families without
family prayer; Why? They are dead
men, and lie rotting in their finnes.

8. Eightly. A dead man hath lost all
beautie: So a meere naturall man hath
lost all glory: He is an ugly creature
in the sight of God, good men and An-
gels, and shall one day be an abhorring
to all flesh.

9. Ninthly. A dead man hath his
wormes gnawing him. So naturall
men have the worme of conscience
breeding now, which will be gnawing
them shortly.

10. Lastly. Dead men want nothing but
casting into the grave. So there wants
nothing but casting into hell for a na-
turall man. So that as *Abraham* loved
Sarah well while living, yet when shee
was dead, he seeks for a burying place
for her to carry her out of his sight: so
God may let some fearefull judgement
loose, and say to it, take this dead
soule

soule out of my sight, &c. It was a wonder that *Lazarus*, though lying but foure dayes in the grave, should live againe: O wonder thou, that ever God should let thee live, that hast been rotting in thy sin 20. 30. perhaps 60. years together.

Fulnesse
of sinne.

III. Every naturall man and woman is borne full of all sin, *Rom. 1. 29.* as full as a Toade is full of poyson, as full as ever his skin can hold; Minde, Will, Eyes, Mouth, every limbe of his body, and every piece of his soule is full of sin; their hearts are bundles of sinne: hence *Salomon* saith, *Foolishnesse is bound up in the heart of a child*; whole treasures of sinne. *An evill man* (saith Christ) *out of the evill treasure of his heart, bringeth forth evill things*; nay raging seas of sinne, *Isaiah 20.* nay worlds of sinne. *The tongue is a World of mischief*; what is the heart then? for out of the abundance of the heart the tongue speaketh: so that looke about thee and see, what ever sinne is broached and runnes out of any mans heart into his life through the whole world,

James 3.6.

all those finnes are in thine heart ; thy minde is a nest of all the foule *opinions, heresies*, that ever were vented by any man ; thy heart is a stinking sink-hole of all Atheisme, Sodomy, Blasphemy, Murther, Whoredome, Adultery, Witchcraft, Buggery ; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowle of poyson, where fallen, it is all corrupted.

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a bloud sucker, when he asked the Prophet *Elishah* if he were a dog ; but they are in thee like a nest of snakes in an old hedge. Although they break not out into thy life, they lie lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, because thou happily wantest the temptation or occasion to broach and tappe thine heart, or because of Gods restraining Grace by *Feare* and *Shame, Education, good Company*, thou art restrained and builded up: and therefore

Francis
Spira.

fore when one came to comfort that famous picture, patterne and monument of Gods justice by seven yeares horror and grievous distresse of conscience: when one told him he never had committed such sins as *Manasses*, and therefore he was not the greatest sinner since the Creation, as he conceived; he replied that he should have been worse than ever *Manasses* was, if he had lived in his time, and been on his throne.

Master *Bradford* would never looke upon any ones lewd life with one eye, but he would presently returne within his owne breast with the other eye, and say, *In this my vile heart remaines that sinne, which without Gods speciall grace I should have committed as well as hee.* O mee thinkes this might pull downe mens proud conceits of themselves, especially such as beare up and comfort themselves in their smooth, honest, civill life; such as through education have been washed from all foule finnes, they were never tainted with whoredome, swearing,

drunkennes, or prophanenesse; and here they think themselves so safe, that God cannot finde in his heart to have a thought of damning them.

Oh consider of this point, which may make thee pull thine haire from thine head, and turn thy cloaths to sackcloth, and run up and down with amazement and palenes in thy face, and horreur in thy conscience, & teares in thine eyes. What though thy life be smooth, what though thy outside, thy sepulchre be painted? oh thou art full of rottennes of sin within. Guiltie not before men as the finnes of thy life make thee, but before God, of all the finnes that swarme and roar in the whole world at this day, for God lookes to the heart; guilty thou art therfore of heart-whoredom, heart-sodomy, heart-blasphemy, heart-drunkennes, heart-buggery, heart oppression, heart-idolatry; and these are the finnes that terribly provoke the wrath of almightie God against thee, *Isay 57. 16. for the iniquitie of his covetousnesse* (saith our Translation,) *I smote him,* but the Hebrew renders it better,
for

for the iniquitie of his conscience (which is the sin of the heart & nature,) I smote him. As a King is angry and musters up his army against rebels, not only which brings his souldiers out to fight, but who keepes souldiers in their trenches ready for to fight. These sins of thine heart are al ready arm'd to fight against God at the watch word or alarum of any temptation. Nay I dare affirme, and will prove it, that these sinnes provoke God to anger, and are as bad, if not worse, than the sinnes of thy life: for

1. The sin of thine heart or nature, its the cause, the wombe that conteines, breeds, brings forth, suckles all the bitter, all the troope of sins that are in the life, and therefore giving life and being to all other, its the greatest sin.

2. Sinne is more abundantly in the heart than in the life. An actuall sinne is but a little breach made by the sea of sinne in thine heart, where all sinne, all poyson is met & mingled together. Every actuall sinne is but as a shred broken off from the great bottome of sinne in the heart, and hence Christ saith

Sinnes of
the heart
worse than
the sinnes
of the life.

1.

2.

saith, out of the abundance of the heart the mouth speaketh, and out of the evill treasure of the heart, wee bring forth evill things. A mans spending money (I meane sinne in the life) is nothing to his treasure of sinne in the heart.

3.

3. Sinne is continually in the heart. Actuell finnes of the life flie out like sparkes and vanish, but this brand is alwayes glowing within: the toade spits poyson sometimes, but it retaines and keeps a poysonfull nature alwayes. Hence the Apostle calls it, *sinne that dwells in mee*, that is, which alwayes lies and remaines in mee. So that in regard of the finnes of thy heart, thou doest rend in pieces and breake, 1 All the Lawes of God. 2 At one clap. 3 Every moment of thy life. Oh! me thinks the thought of this might rend an heart of Rocke in pieces, to thinke I am alwayes grieving God, at all times whatsoever I doe.

Rom. 7.

4.

4. Actuell finnes are onely in the life and outward porch; finnes of the heart are within the inward house. One enemy within the Citie is worse than

than many without ; A traytor on the throne is worse than a traytor in the open field. The heart is Christs Throne. A swine in the best roome is worse than in the outward house. More I might say, but thus you see, finnes of the *life* are not so bad, nor provoke Gods wrath so fiercely against thee, as the finnes of thine *heart*. Mourne therefore not so much, that thou hast not been so bad as others are, but look upon thy black feete, look within thine owne heart, and lament that in regard of the sins *there* thou art as bad as any; mourn not so much meerly that thou hast sinned, as that thou hast a nature so sinfull, that it is thy nature to be proud, and thy nature to be vain and deceitfull, and loath, not only thy sins but thy selfe for sin, being brimfull of unrighteousnesse. But here is not all, consider fourthly.

4. That *what ever a naturall man doth is sinne*; as the infide is full, so the outside is nothing else but sinne, at least in the sight of an holy God, though not in the sight of blind sinfull men; In

4.
Every action is sinfull, as coming from a Naturall Man,

Lu. 16, 15.

Indeed hee may doe many things, which for the matter of them are good, as he may give *Almes*, pray, *fast*, come to Church, but as they come from him they are sinne; as a man may speak good words, but we cannot endure to heare him speake because of his stinking breath which defiles them: some actions indeed from their generall nature are indifferent, for all indifferences lye in generals; but every deliberate action considered in *Individuo*, with all its circumstances, as *time*, *place*, *motive*, *end*, is either morally good, or morally evill, as may be proved easily; morally good in good men, morally evill in unregenerate and bad men: For let us see particular actions of wicked men.

1. All their *thoughts* are onely evill, and that continually, *Gen. 6. 5.*

2. All their *words* are finnes, *Psal. 50. 16.* their mouths are open Sepulchres, which smell filthy when they be opened.

Rom 3. 13

3. All their *civill actions* are sin, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov. 21. 4.*

4. All

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4. All their *religious actions* are sins, as comming to Church, Praying, *Pro.* 15. 8, 9, 28. 9. Fasting and mourning, roare and cry out of thy self till dooms day, they are sins, *Isa.* 58.

4.

Isa. 13. 14.

5. All their most *Zealous Actions* are finnes, as *Jehu* who killed all *Baals* Priests ; because his action was outwardly and materially good, therefore God rewarded him with temporall favours ; but because he had a Hawkes eye to get and settle a Kingdome to himselfe by this meanes, and so was Theologically evill, therefore God threatens to be revenged upon him, *2 King.* 10.

5.

6. Their *wisedome* is sinne. Oh, men are often commended for their wisdom, wit, and parts, yet those wits, and that wisdom of theirs is sinne, *Rom.* 8. *The wisdom of the flesh is enmitie against God.*

6.

Thus, all they have or doe are sins ; For, how can he doe any good action whose person is filthy ? A corrupt Tree cannot bring forth good fruit ; thou art out of Christ, therefore all thy

thy good things, all thy kindnesse done unto the Lord and for the Lord, as thou thinkest, are most odious to him. Let a woman seeke to give all the content to her Husband that may be, not out of any love to him, but only out of love to another man, he abhorres all that shee doth. Every wicked man wants an inward principle of love to God and Christ, and therefore, though he seekes to honour God never so much, all that he doth, being done out of love to himselfe, God abhorres all that he performes. All the good things a wicked man doth, are for himselfe, either for selfe-credit, or selfe-ease, or selfe-contentment, or selfe-safetie: He sleepest, prayes, heares, speakes, professeth for himselfe alone; hence, acting alwayes for himselfe, he committeth the highest degree of Idolatry, he pluckes God out of his throne, and makes himselfe a God, because hee makes himselfe his last end in every Action; for a man puts himselfe in the roome of God as well by making himselfe his *finis*
ultimus,

ultimus, as if he should make himselfe *primum principium*. Sin is a forsaking or departing from God. Now every naturall man remaining alwayes in a state of separation from God, because he alwayes wants the bond of union which is *Faith*, is alwayes sinning, Gods curse lyes upon him, therefore he brings out nothing but briers and thornes.

Ier. 20. 13.

Deut. 28.

Object. But thou wilt say, if our praying and hearing be sinne, why should we doe these duties? wee must not sinne.

Obj.

Ans. 1. Good duties are good in themselves, although comming from thy vile heart they are sinnes.

Ans.
Why good duties must be performed though we sin in doing them.

2. It is lesse sinne to doe them, than to omit them; therefore if thou wilt goe to hell, goe in the fairest path thou canst in thither.

3. Venture and try, it may be God may heare, not for thy prayers sake, but for his names sake. The *unjust Judge* holpe the *poore widow*, not because he loved her or her suite, but because of her *importunitie*; and so be sure thou shalt

shalt have nothing if thou doest not seeke: what though thou beest a *dog*, yet thou art alive, and art for the present under the Table. Catch not at Christ, snatch not at his bread, but waite till God give thee him; it may be thou mayest have him one day. Oh wonder then at Gods patience, that thou livest one day longer, who hast all thy life time like a filthy Toad spet thy venome in the face of God, that he hath never been quiet for thee: oh looke upon that black bill that will one day be put in against thee, at the great day of account, where thou must answer with flames of fire about thine eares, not onely for thy drunkenesse, thy bloody oathes, and whoring, but for all the actions of thy short life, and just so many actions so many sins.

Thou hast painted thy face over now with good duties, and good desires; and a little honestie amongst some men, is of that worth and raritie, that they thinke *God* is beholding to them, if he can get any good action from them. But when thy painted

ted face shall be brought before the fire of Gods wrath, then thy vilenesse shall appeare before men and Angels. Oh know it, that as thou dost nothing else but sin, so God heapes up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of *sinne*.

Now followeth his misery in regard of the *consequents* or miseries that follow upon sinne. And these are,

1. *Present.*

2. *Future.*

First, Mans present miseries, that already lie on him for sinne, are these seven, that is;

First, *G O D is his dreadfull enemy,*
Psalm 5.5.

Quest. How may one know another to be his enemy?

Answ. 1. By their looks. 2. By their threats. 3. By their blowes. So God,

1. Hides his face from every naturall man, and will not looke upon him,
Isay 59.2.

Mans present miseries.

I.

F

2. God

2. God threatens, nay curseth every naturall man, *Gal. 3.10.*

3. God gives them heavie bloudy lashes on their soules and bodies.

Never tell me therefore, that God blesseth thee in thine outward estate; no greater signe of Gods wrath, than for the Lord to give thee thy swinge, as a Father never lookes after a desperate Sonne, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in Heaven and Earth.

II.

Isay 55.6.

Secondly, *God hath forsaken them, and they have lost God, Eph. 2. 12.* It's said, that in the grievous famine of *Samaria*, *Doves dung* was sold at a large price, because they wanted bread. Oh! Men live and pine away without *G O D*, without *bread*, and therefore the dung of worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Caines* punishment lyes upon thee in thy naturall estate, thou art a *Runagate* from the face

face of God, and from his face thou art hid. Many have growne madde to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost : This losse made *Saul* cry out in distres of conscience, *1 Sam.* 28.15. The Philistians make warre against me, *and God is departed from me* ; the losse of the sweetnesse of whose presence, for a *little while* only, made the Lord Jesus himselfe cry out, *My God, my God, why hast thou forsaken me ?* whereas thou hast lost *G O D* *all thy life time.* Oh, thou hast an heart of brasse that canst not mourne for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lyeth upon them ; thou hast lost God here, but knowest it not, and the plague of an hard heart lyeth upon thee, that thou canst not mourne for this losse.

Thirdly, They are condemned men, condemned in the court of *Gods* justice, by the law which cryes *treason, treason* against the most high *God*, and condemned by justice and mercy by the *Gospel*,

which crie *murder, murder* against the Sonne of God, *Iohn 3. 18.* so that every naturall man is damned in Heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavie witnesse: His Word is thy Iyle: thy lusts are thy Fetters: In this Bible is pronounced and writ thy doome, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed and get a pardon before the day of execution come.

IV.

A& 28. 21

Fourthly, being condemned take him Iaylor, *hee is a bondslave to Satan, Eph. 2. 3.* for, *his servants ye are whom ye obey, saith Christ.* Now every naturall man doth the devils drudgery, and car-ryes the devills packe, and howsoever he saith he desyeth the Devill, yet hee finnes, and so doth his worke. Satan hath overcome and conquered all men in *Adam*, and therefore, they are under his bondage and dominion. And though he cannot compell a man to sin
against

against his will, yet he hath power.

First, to present and allure a mans heart by a sinfull temptation.

Secondly, to follow him with it, if at first he be something shie of it.

Thirdly, to disquiet and wrack him if he will not yeeld, as might be made to appeare in many instances.

Fourthly, besides he knowes mens humours, as poore wandring beggerly Gentlemen doe their friends, in necessity (yet in seeming courtesie) he visits and applyes himselfe unto them, and so gaines them as his owne. O he is in a fearefull slavery who is under Satans dominion, who is,

1. A *secret enemy* to thee.

2. A *deceitfull enemy* to thee, that will make a man beleeve (as hee did *Euah*) even in her integrity, that he is in a faire way, when his condition is miserable.

3. He is a *cruell enemy* or Lord over them that be his slaves, 2 *Cor.* 4. 3. he gaggs them, so that they cannot speake, (as that man that had a *dumbe devill*,) neither for God, nor to God in prayer; he starves them, so as no Ser-

1.

2.

3.

4.

Mans
fearefull
slavery
under Sa-
than.

1.

2.

3.

mon shall ever doe them good; hee robs them of all they get in Gods ordinances, within three houres after *the market*, the Sermon is ended.

4. He is a *strong enemy*, Luk. 11. 21. So that if all the devils in hell are able to keepe men from comming out of their sinnes, he will: so strong an enemy, that he keepes men from so much as sighing or groaning under their burthens and bondage, *Luke 11. 21. When the strong man keepes the palace, his goods are in peace.*

V.

1 Pet. 2. 9.

Fifthly, *He is cast into utter darknesse*, as cruell Jaylor put their prisoners into the worst dungeons; So Sathan doth naturall men, 2 Cor. 4. 3, 4. they see no God, no Christ, they see not the happinesse of the Saints in light, they see not those dreadfull torments that should now in this day of grace awaken them and humble them. Oh those by-paths which thousands wander from God in, they have no lamp to their feet to shew them where they erre. Thou that art in thy naturall estate art borne blind, and the Devill hath

hath blinded thine eyes more by sinne, and God in justice hath blinded them worse for sinne, so that thou art in a corner of hell, because thou art in utter darknesse, where thou hast not a glimpse of any saving truth.

Sixthly, *They are bound hand and foot in this estate, and cannot come out, Rom. 5. 6. 1 Cor. 2. 14.* for all kinde of sinnes like Chaines have bound every part and faculty of man, so that he is sure for stirring; and those are very strong in him, they being as deare as his members, nay as his life, *Col. 3. 7.* so that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up, and *Flesh* saith, oh, it is too strict a course, farewell then merry dayes, and good fellowship. Oh thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor indure to doe it. Thou myest hang down thy head like a Bulrush for sinne, but thou canst not repent of sinne, thou mayst presume, but thou canst not be-

VI.

leeve, thou mayest come halfe way and forsake some sins, but not all sins, thou mayest come and knocke at heaven gate as the *foolish Virgins* did, but not enter in and passe through the gate; thou mayest see the land of *Canaan*, and take much paine to go into *Canaan*, and mayest taste of the bunches of Grapes of that good land, but never enter into *Canaan*, into Heaven, but thou lyeest bound hand and foot in this wofull estate, and here thou must lye and rot like a dead carkasse in his grave, untill the Lord come and rowle away the stone, and bid thee come out and live.

VII.

Lastly, *They are ready every moment to drop into hell.* God is a consuming fire against thee, and there is but one paper wall of thy body betweene thy soule and eternall flames. How soone may God stop thy breath, there is nothing but that betweene thee and hell; if that were gone, then fare well all. Thou art condemned, and the muffler is before thine eyes, God knowes how soone the ladder may be turned, thou hangest but by one rotten twined thread

thread of thy life over the flames of hell every houre.

Thus much of mans present miseries.

Now followeth his *future* miseries, which are to come upon him hereafter.

They must dye, either by a sodaine, fullen or desperate death, *Psal. 89. 48.* which though it is to a child of God a sweet sleepe, yet to the wicked it is a fearefull curse proceeding from Gods wrath, whence like a Lion hee teares body and soule asunder; death cometh hissing upon them like a fiery Dragon with the sting of vengeance in the mouth of it, it puts a period to all their worldly contentments, which *then* they must forsake, and carry nothing away with them, but a rotten winding-sheete. It's the beginning of all their woe, it's the captaine that first strikes the stroke, and then armies of endlesse woes follow after, *Revel. 6. 2.* Oh thou hadst better be a toade, or a dogge than a man, for ther's an end of their troubles, when they are dead and gone; they fall *now* as men from a steepe

Mans future Miseries.

I.

steepe hill, not knowing where they shall goe, *now* Repentance is too late, especially if thou hast lived under meanes before, it's either a cold Repentance, when the body is weake and the heart sicke, or an hypocriticall repentance, only for feare of Hell, and therefore thou sayest, *L O R D Iesus receive my soule.* Nay commonly then mens hearts are most hard, and therefore men dye like Lambes, and cry not out; Then it's hard plucking thy soule from the Devils hands, to whom thou hast given it all thy life by sinne, and if thou dost get it backe, dost thou thinke that God will take the Devils leavings? Now thy day is past, and darkenesse begins to over-spread thy soule; now flockes of Devils come into thy chamber, waiting for thy soul, to flye upon it as a Mastive Dog when the doore is opened. And this is the reason why most men dye quietly that lived wickedly, because Satan then hath them as his owne prey, like *Pirats* who let a Ship passe by, that is empty of goods, they *shoot* commonly at them
that

that are richly loaden. The Christians in some parts of the Primitive Church tooke the Sacrament every day, because they did looke to dye every day. But these times wherein we live are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one houre together, but Death will lay a bitter stroake on these one day.

II. After death they appeare before the LORD to judgment, *Heb. 9. 27.* their bodies indeed not in their graves, but their soules returne before the Lord to judgement, *Eccles. 12. 7.* The generall judgement is at the end of the world, when both body and soule appeares before God and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the soule is condemned onely before the Lord.

You may perceive what this particular judgement is, thus, by these foure conclusions.

I. That

II.

1

1. That every man should dye the first day hee was borne, is cleare; for *the wages of sin is death*; in justice therefore it should be paid a sinfull creatures as soone as he is borne.

2

2. That it should be thus with wicked men, but that Christ begs their lives for a season, *1 Tim. 4. He is the Saviour of all men*, (that is,) not a Saviour of eternall preservation out of hell, but a Saviour of temporall reservation from dropping into hell.

3

3. That this space of time thus begged by Christ, is that season wherein onely a man can make his peace with a displeased God, *2 Cor. 6. 2.*

4

4. That if men doe not thus within this cut of time, when Death hath dispatched them, judgement onely remaines for them; that is, when their doome is read, their date of Repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled againe. And this is judgment after death. *Hee that judgeth himselfe, (saith the Apostle, 1 Cor. 11. 31.) shall not bee judged of the*

the Lord. Now wicked men will not judge and condemne themselves *in this life*, therefore at *the end of it*, God will judge them. All naturall men are lost in this life, but they *may* be found and recovered againe, but a mans losse by death is irrecoverable, because there is no meanes after death to restore them, there is no Friend to perswade, no Minister to preach, by which Faith is wrought, and men get into Christ; There is no power of returning or repenting then, for night is come and the day is past.

Againe, the punishment is so heavie, that they can only beare wrath, so that all their thoughts and affections are taken up with the burden. And therefore *Dives* cries out, *I am tormented.* O that the consideration of this point might awaken every secure sinner. What will become of thine immortall soule when thou art dead? Thou sayest, *I know not, I hope well.* I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou dyest in this estate, thou shalt not dye

dye like a Dogge, nor yet like a Toad; but after death comes judgment; then farewell Friends, when dying; and farewell GOD for ever when thou art dead.

The ter-
ror of
mans par-
ticular
judge-
ment.

Now the Lord open your eyes to see the terrors of this particular judgment; which if you could see, (unlesse you were mad,) it would make you spend whole nights and dayes in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars.

1. Thy soule shall bee dragged out of thy body, as out of a stinking Prison, by the Devill the Jaylor, into some place within the bowels of the third Heavens, and there thou shalt stand stript of all Friends, all comfort, all creatures, before the presence of GOD, *Luke 19. 27.* as at the *Affizes*, first the Jaylor brings the Prisoners out.

2. Then thy soule shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, looke with
terror

terror upon the Judge. Now, thou seest no God abroad in the world, but then thou shalt see the Almighty Jehovah, which sight shall strike thee with that Hellish terror and dreadfull horror, that thou shalt call to the mountains to cover thee, ô Rockes, Rocks, hide mee from the face of the Lambe, *Rev. 6. ult.*

3. Then all the finnes that ever thou hast or shalt commit, shall come fresh to thy minde; as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepy Conscience then will be instead of a thousand witnesses, and every sinne then with all the circumstances of it shall be set in order, armed with Gods wrath round about thee, *Psal. 50. 21.* As letters writ with juice of Oranges cannot bee read untill it bee brought unto the fire, and then they appeare; so thou canst not read that bloody bill of indictment thy conscience hath against thee *now*; but when thou shalt stand neere unto God a consuming fire, then what an heavie reckoning

3.

reckoning will appeare. It may bee thou hast left many sinnes now, and goest so farre, and profitest so much, that no Christian can discern thee, nay, thou thinkest thy selfe in a safe estate; but yet there is one leake in thy Ship that will sinke thee; there is one secret hidden sinne in thine heart, which thou livest in, as all unsound people do, that will damne thee. I tell thee, as soone as ever thou art dead and gone, then thou shalt see where the knot did bind thee, where thy sin was that now hath spoiled thee for ever, and then thou shalt grow madde to thinke; O that I never saw this sin I loved, lived in, plotted, perfected mine own eternall ruine by, untill now, when it is too late to amend.

4

4. Then the Lord shall take his everlasting farewell of thee and make thee know it too. Now God is departed from thee in this life, but hee may returne in mercy to thee againe; but then the Lord departs with all his patience to wait for thee no more, nor shall Christ be offered thee any more,

no

no spirit to strive with thee any more, and so shall passe sentence, though haply not vocally, yet effectually upon thy soule, and say, Depart thou cursed. Thou shalt see indeede the glory of God that others finde, but to thy greater sorrow shalt never taste the same, *Luke 13. 28.*

5.

5. Then shall God surrender up thy forsaken soule into the hands of Devils, who being thy Jaylor must keep thee till the great day of account; so that as thy friends are scrambling for thy goods, and wormes for thy body, so Devils shall scramble for thy soule. For as soone as ever a wicked man is dead, he is either in heaven or in hell. Not in heaven, for no uncleane thing comes there: if in hell, then among Devills, there shall be thine eternall lodging, *1 Pet. 3. 19.* and hence thy forlorne soule shall lie mourning for the time past *now* too late, amazed at the eternity of sorrow that is to come, waiting for that fearefull houre when the last Trump shall blow, and then body and soule meete to beare that
G wrath,

wrath, that fire that shall never goe out : Oh therefore suspect and feare the worst of thy selfe now, thou hast seldome or never or very little troubled thine head about this matter, whether Christ will save thee or not, thou hast such strong hopes and confidences already that he will ; know, that it is possible, thou mayest be deceived ; and if so, when thou shalt know thy doome after death, thou canst not get an houre more to make thy peace in with God, although thou shouldest weepe teares of bloud. If either the muffler of ignorance shall be before thine eyes, like an handkercher about the face of one condemned, or if thou art pinioned with any lust, or if thou makest thine owne pardon, proclaimest (because thou art sorry a little for thy sinnes, and resolvest never to doe the like againe) peace to thy soule, thou art one that after death shalt appeare before the Lord to judgement ; thou that art thus condemned now, dying so, shalt come to thy fearfull execution after death.

There

There shall be a generall Judgement of soule and body at the end of the world; wherein they shall be arraigned and condemned before the great Tribunal seat of Jesus Christ, *Jude* 14, 15. *2 Cor.* 5. 10. The hearing of Judgement to come made *Felix* to tremble; nothing of more efficacy to awaken a secure sinner, than sad thoughts of this fiery day.

But thou wilt aske me how it may be proved that there will be such a day.

I answer, Gods justice calls for it, this world is the stage where Gods *patience* and *bountie* act their parts, and hence every man will professe and conceive, because he feesles it, that God is mercifull; But Gods *justice* is questioned, men thinke God to be all mercy and no justice; all honey and no sting; now the wicked prosper in all their waies, are never punished, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a totall eclipse almost now, there must come a

Obj.

Ans.

Why there must be a day of Iudgement.

day wherein it must shine out before all the world in the glory of it, *Rom. 2. 5.*

The second reason is from the glory of Christ: he was accused, arraigned, condemned by men, therefore he shall be the Judge of men, *John 5. 27.* for this is an ordinary piece of Gods providence towards his people, the same evill he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all Egypt, but first he maketh him a slave. God had a meaning to make Christ Judge of men, therefore first he suffers him to be judged of men.

Quest.

Quest. But when shall this Judgement day be?

Ans.

Ans. Though we cannot tell the day and houre particularly, yet this we are sure of, that when all the Elect are called, for whose sake the world stands, *Isa. 1. 9.* when these pillars are taken away, then woe to the world; as when *Lot* was taken out of *Sodom*, then *Sodom* was burnt. Now it is not probable that this time will come as yet:

yet: for first Antichrist must be consumed, and not onely the scattered visible Jewes, but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezech. 37.* This glorious Church Scripture and Reason will inforce, which when it is called, shall not be expired as soone as 'tis borne, but shall continue many a yeare.

Quest. But how shall this Judgement be?

Answer. The Apostle describes it
1 Thes. 4. 16, 17.

1. Christ shall breake out of the third heaven, and be seene in the ayre, before any dead arise, and this shall be with an admirable shout, as when a King commeth to triumph over his subjects and enemies.

2. Then shall the voyce of the *Arch-angell* be heard: now this Arch-angell is Jesus Christ himselfe, as the Scripture expounds, being in the Clouds of Heaven; he shall with an audible Heaven-shaking shout say, *Rise you dead and come to Judgement*, even as he

Quest.

Ans.

The manner of the last Judgement.

1.

2.

called to *Lazarus*, *Lazarus* arise.

3.

3. Then the Trump shall blow, and even as at the giving of the Law, *Exod. 19.* it's said the trumpet sounded, much more lowder shall it now sound when he comes to judge men that have broken the Law.

4.

4. Then shall the dead arise. 1. The bodies of them that have dyed in the Lord shall *rise first*, then the others that live, shall, like *Enoch*, be translated and changed. 1 *Cor. 15.*

5.

5. When thus the Judge and Justices are upon their Bench at Christs right hand on their thrones, then shall the guiltie prisoners be brought forth, and come out of their graves like filthy Toades against this terrible storme: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with the same bodyes, feete, hands, to receive their doome.

Oh consider of this day thou that livest in thy sinnes now, and yet art safe, there is a day comming wherein thou mayest and shalt be judged.

1. Cno-

1. Consider *who* shall be thy Iudge: why, *mercy, pitie, goodnesse* it selfe, even Iesus Christ that many times held out his bowels of compassion towards thee. A child of God may say, yonder is my *brother, friend, husband*. But thou mayest say, yonder is mine *enemy*. He may say at that day, yonder is he that shed his blood to save me; thou mayest say, yonder he comes whose heart I have pierced with my sinnes, whose blood I have despised. They may say, O come Lord Iesus, and cover me under thy wings: But thou shalt then cry out, O Rockes fall upon me and hide me from the face of the Lambe.

2. Consider the manner of his coming, *2 Thes. 1. 7*. He shall come in flaming fire, the heavens shall be on a flame, the elements shall melt like scalding lead upon thee: when a house is on fire at midnight in a Towne, what a fearefull cry is there made? When all the world shall cry fire, fire, and run up and down for shelter to hide themselves, but cannot finde it, but say, O

now the gloomy day of bloud and fire is come, here's for my *pride*, here is for my *oathes*, and the wages for my *drunkennesse*, *securitie*, and neglect of *duties*.

3.

3. In regard of the heaueie accusati-
ons that shall come against thee at that
day. There's never a wicked man al-
most in the world, as faire a face as he
carries, but he hath at some time or o-
ther committed some such secret vil-
lany, that he would be ready to hang
himselke for shame, if others did know
of it; as secret *whoredome*, selfe-pollu-
tion, speculative *wantonnesse*, men with
men, women with *women*, as the Apo-
stle speakes *Rom. i.* Why, at this day,
all the world shall see and heare these
privie pranks, then the books shall be
opened. Men will not take up a foule
businesse, nor end it in private, there-
fore there shall be a day of publique
hearing; things shall not be suddenly
shuffled up, as carnall thoughts ima-
gine, *viz.* That at this day, first Christ
shall raise the dead, and then the sepa-
ration shall be made, and then the sen-
tence

Ecclef.
ult. ult.

tence past, and then suddenly the Judgement day is done : No, no, it must take up some large quantitie of time, that all the world may see the secret sinnes of wicked men in the world, and therefore it may be made evident from all Scripture and Reason, that this day of Christs Kingly office in *Judging* the world, shall last happily longer than his private administration now (wherein he is lesse glorious) in *governing* the world. Tremble thou time-server, tremble thou Hypocrite, tremble thou that livest in any secret sinne under the all-seeing eye of this Judge; thine owne conscience indeed shall be a sufficient witnesse against thee, to discover all thy sinnes at thy particular judgement, but all the world shall openly see thine hidden close courses of darknesse, to thine everlasting shame at this day.

4. In regard of the fearfull sentence that then shall be passed upon thee; Depart thou *curst creature* into everlasting fire prepared for the Devill and his Angels. Thou shalt then cry out,

O

O mercy, Lord, O a little mercy ; No, will the Lord Iesus say, I did indeed once offer it you, but you refused, therefore *Depart*. Then thou shalt plead againe, Lord, if I must depart, yet blesse me before I goe : No, no, *Depart thou cursed*. Oh but, Lord, if I must depart cursed, let me goe to some good place ; no, *Depart thou cursed into hell fire*. Oh Lord, that's a torment I cannot beare, but if it must be so, Lord, let me come out againe quickly ; No, depart thou cursed into *everlasting fire*. Oh Lord, if this be thy pleasure, that here I must abide, let mee have good company with me : No, *Depart thou cursed into everlasting fire prepared for the Devill and his Angels*. This shall be thy sentence. The hearing of which may make the rocks to rent, so that, goe on in thy sinne, and prosper, despise and scoffe at Gods Ministers, and prosper, abhorre the power and practise of Religion as a too precise course, and prosper ; yet know it, there will a day come when thou shalt meet with a dreadfull Iudge, a dolefull sentence.

tence. Now is thy day of sinning, but God will have shortly his day of condemning.

When the Iudgement day is done, then the fearefull wrath of God shall be powred out and piled upon their bodies and soules, and the breath of the Lord like a streame of brimstone shall kindle it, and here thou shalt lye burning, and none shall ever quench it. This is the execution of a sinner after Iudgement, *Revel. 21. 8.*

Now this wrath of God consists in these things.

1. Thy soule shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said, *Act. 20.* that *they wept sore, because they should see Pauls face no more.* Oh, thou shalt never see the face of God, Christ, Saints, and Angels more. O heavie doome to famish and pine away for ever without one bit of bread to comfort thee, one smile of God to refresh thee. Men that have their sores running upon them, must be shut up from the

IV.

Wherein
consists
the wrath
of God.

the presence of men sound and whole. Oh, thy finnes like plague-fores runne on thee, therefore thou must be shut out like a dogge from the presence of God, and all his people, *2 Thes. 1. 9.*

2. God shall set himselfe like a consuming infinite fire against thee, and tread thee under his feet, who hast by sinne trod him and his glory under foot all thy life. A man may devise exquisite torments for another, and great power, may make a little sticke to lay on heaue strokes : but great power stirred up to strike from great fury and wrath, makes the stroke deadly : I tell thee, all the wisdom of God shall then be set against thee to devise torments for thee, *Mich. 1. 3.* there was never such wrath felt or conceived as the Lord hath devised against thee that livest and dyest in thy naturall estate : Hence it is called *wrath to come, 1 Thes. 1. ult.* The torment which wisdom shall devise, the almighty power of God shall inflict upon thee, so as there was never such power seene in making the world, as in

in holding a poore creature under the wrath, that holds up the soule in being with one hand, and beats it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom. 9. 22.* Thinke not this crueltie, it's justice; what cares God for a vile wretch whom nothing can make good while it lives. If we have been long in hewing a block, and we can make no meet vessell of it, put it to no good use for our selves, we cast it into the fire: God heweth thee by *Sermons, sicknesse, losses, and crosses, sudden death, mercies and miseries*, yet nothing makes thee better; what should God doe with thee, but cast thee hence? Oh consider of this wrath before you feele it. I had rather have all the world burning about mine eares, than to have one blasting frowne from the blessed face of an infinite and dreadfull God. Thou canst not indure the torment of a little kitchen-fire on the tip of thy finger, not one halfe houre together: how wilt thou beare the fury of this infinite endlesse consuming

suming fire in body and soule through-
out all eternitie ?

3.

3. The never-dying worme of a
guiltie conscience shall torment thee,
as if thou hadst swallowed downe a li-
ving poysonfull snake, which shall lie
gnawing and biting thine heart for sin
past, day & night. And this worm shall
torment by shewing the cause of thy mi-
sery, that is, that thou didst never care
for him that should have saved thee.
By shewing thee also thy sins against
the Law, by shewing thee thy sleath,
whereby thy happinesse is lost. Then
shall thy conscience gnaw to thinke,
so many nights I went to bed without
prayer, and so many dayes and houres
I spent in feasting and foolish sporting.
Oh if I had spent halfe that time now
mis-spent, in praying, in mourning, in
meditation, yonder in heaven had I
beene. By shewing thee also the means
that thou once hadst to avoid this mi-
sery; such a Minister I heard once, that
told me of my particular finnes, as if he
had been told of me: such a friend per-
swaded me once to turne over a new
leafe:

Mercy

leafe: I remember so many knocks God gave at this iron heart of mine, so many mercies the Lord sent, but oh no meanes could prevaile with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost-perswaded to be a Christian, but I suffered my heart to grow dead, & fell to loose company, and so lost all. The Lord Jesus came unto my doore and knocked, and if I had done that for Christ, which I did for the Devill many a time, to open at his knocks, I had beene saved. A thousand such bites will this worme give at thine heart, which shall make thee cry out, O time, time, O Sermons, Sermons; O my hopes and my helps are now lost, that once I had to save my lost soule.

4. Thou shalt take up thy lodging for ever with Devills, and they shall be thy companions: Him thou hast served here, with him must thou dwell there. It scares men out of their wits almost to see the Devill, as they think, when they be alone; but what horreur shall

Mat. 25.
41.

shall fill thy soule when thou shalt be banished from Angels societie, and come into the fellowship of Devills for ever ?

5.

5. Thou shalt be filled with finall despaire. If a man be grievously sicke, it comforts him to thinke it will not last long. But if the Physitian tell him he must live all his life time in this extremitie, he thinkes the poorest beggar in a better estate than himselfe. Oh to thinke when thou hast been millions of yeares in thy sorrowes, then thou art no neerer thy end of bearing thy misery, then at the first comming in ; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good looke from him any more.

6.

6. Thou shalt vomit out blasphemous oathes & curses in the face of God the father for ever, & curse God that never elected thee, and curse the Lord Jesus that never shed one drop of bloud to redeeme thee, and curse God the holy Ghost that passed by thee, and never called thee, *Rev. 10. 9.* And here thou shalt

shalt lie and weepe and gnash thy teeth
in spight against God and thy selfe,
and roare and stamp and grow madde,
that there thou must lie under the curse
of God for ever. Thus I say thou shalt
lie blaspheming, with Gods wrath like
a pile of fire on thy soule burning, and
floods, nay seas, nay more, seas of
teares (for thou shalt for ever lie wee-
ping) shall never quench it. And here
which way so ever thou lookest thou
shalt see matter of everlasting griefe.
Look up to heaven, & there thou shalt
see (oh) that God is for ever gone.
Looke about thee, thou shalt see De-
vills quaking, cursing God; and thou-
sands, nay millions of sinfull damned
creatures crying and roaring out with
dolefull shriekings: Oh the day that
ever I was borne. Looke within thee,
there is a guiltie conscience gnawing.
Looke to time past, oh those golden
dayes of grace, and sweet seasons of
mercy are quite lost and gone. Looke
to time to come, there thou shalt be-
hold evils, troopes and swarmes of
sorrowes, and woes, and raging waves,

H

and

and billowes of wrath comming roaring upon thee! Looke to time present, O not one houre or moment of ease or refreshing, but all curses meet together, and feeding upon one poore lost immortall soule, that never can be recovered againe. No God, no Christ, no Spirit to comfort thee, no Minister to preach unto thee, no friend to wipe away thy continuall teares, no Sunne to shine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This is the misery of every naturall man. Now doe not thou shift it from thy selfe, and say; *God is mercifull.* True, but it is to very few, as shall be proved. Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Jesus to beare this wrath, farewell God, Christ, and Gods mercy for ever. And I am sure that it's no common evill which God gives to every wicked man; if Christ had shed seas of bloud, set thine heart at rest, there

there is not one drop of it for thee, untill thou comest to see, and feele, and groane under this miserable estate. I tell thee, Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should say, here is my bloud for thee, if thou wilt but lye downe and mourne under the burden of thy misery, and yet for all his speeches, thy dry eyes weepe not, thy stout heart yeelds not, thy hard heart mournes not, as to say; Oh! I am a sinfull, lost, condemned, cursed, dead creature: what shall I doe? dost not thinke but he would turne away his face from thee, and say, oh! thou stony hard-hearted creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groane, sigh, and mourne for deliverance to me, out of thy misery? if thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

Oh! labour to be humbled day and night under this thy woefull estate. Thou art guilty of *Adams* grievous sin;

H 2

will

The scope
of know-
ing our
miseries
is to be
humbled.

will this breake thine heart? *No*, Thou art dead in sinne, and top-full of all sinne, will this breake thine heart? *No*, Whatsoever thou doest, hast done, shalt doe, remaining in this estate, is sinne, will this breake thine heart? *No*. God is thine enemy, and thou hast lost him, will this breake thine heart? *No*. Thou art condemned to die eternally; Sathan is thy Jaylor, thou art bound hand and foote in the bolts of thy sinnes, and cast into utter darknesse, and ready every moment to drop into hell, will this breake thine heart? *No*. Thou must dye, and after that appeare before the Lord to Judgement; and then beare Gods everlasting insupportable wrath, which rends the rockes, and burnes downe to the bottome of hell; will this breake thine hard heart man? *No*. Then fare-well Christ for ever, never look to see a Christ, untill thou dost come to feele thy misery out of Christ. Labour therefore for this, and the Lord will reveale the Brazen Serpent,

repent, when thou art in thine owne
sense and feeling stung to death with
thy fiery Serpents.

So I come to open the Fourth
Principall Point, *viz.*

H 3

CHAP.

C H A P. I I I I.

THat the Lord Jesus Christ is the onely means of Redemption and deliverance out of this estate, *Eph. 1. 7.* In whom wee have redemption through his blood: which plainly demonstrates, that

Doct.

Jesus Christ is the onely means of mans Redemption and deliverance out of his bondage and miserable estate. And this is the Doctrine I shall now insist upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison-gates to them. But when man is in misery, he sends the Lord Jesus, God and man, to redeeme him, *Act. 4. 12.*

Quest.

Quest. How doth Christ redeeme men out of this misery?

Ans.

1.

Ans. By paying a price for them, *1 Cor. 6. ult.* Gods mercy will be manifested in saving some, and his justice must

must be satisfied by having satisfaction or price made and paid for mans sinne.

Hence Christ satisfieth Gods Justice.

First, by standing in the roome of all them whom mercy decreeth to save.

A Suretie standeth in the roome of a debrer, *Heb. 7. 22.* As the first *Adam* stood in the roome of all mankind fallen: So Christ standeth in the roome of all men rising, or to be restored againe.

Secondly, by taking from them, in whose roome he stood, the eternall guilt of all their sinnes, and by assuming the guilt of all those sinnes unto himselfe, *2 Cor. 5. 22.* Hence *Luther* said, Christ was the greatest sinner by imputation.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy, that when he seeth sin sticking onely by imputation to his owne Sonne, he will not spare him, but his wrath and curse must he beare, *Gal. 3. 13.* Christ drinks up the cup of

1.
How men
are redeemed.

2.

3.

all the Elect at one draught, which they should have been sipping, and drinking, and swelling, and tormented with millions of yeares.

4.

Dan. 9. 24.

Fourthly, By bringing into the presence of God perfect righteousness, *Rom. 5. 11.* for this also Gods justice required *perfection*, conformitie to the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law-giver. Justice thus requiring these foure things, Christ satisfies Justice by performing them, and so payes the price.

II.

II. Christ is a Redeemer by strong hand. The first Redemption by price is finished in Christs person, at his resurrection: the second is begun by the Spirit in mans vocation, and ended at the day of Judgement; as money is first paid for a Captive in *Turkey*, and then because he cannot come to his owne Prince himselfe, he is fetcht away by strong hand.

Use 1.

Here is encouragement to the vilest sinner, and comfort to the selfe-succourlesse and lost sinner, who have spent

spent all their money, their *time* and *endeavours* upon these duties and strivings, that have been but poore Physicians to them : Oh looke up here to the Lord Jesus, who can doe that cure for thee in a moment, which all creatures cannot doe in many yeares. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lockt into? Behold the Deliverer is come out of *Sion*, having satisfied Justice, and paid a price to ransom some poore Captives, *Luk. 4. 18.* with the Keyes of Heaven, Hell, and thy unruly heart, in his hand, to fetch thee out with great mercy and strong hand; who knowes but thou poore prisoner of Hell, thou poore Captive of the Devill, thou poore shackled sinner mayst be one whom he is come for? Oh looke up to him, sigh to Heaven for deliverance from him, and be glad and rejoyce at his comming.

This strikes terrour to them, that though there is a meanes of deliverance, yet they lye in their misery, never groane, never sigh to the Lord Je-

sus

Use 2.

fus for deliverance ; nay, that rejoyce in their bondage, and dance to Hell in their bolts ; nay, that are weary of deliverance, that sit in the stocks , when they are at *prayers* , that come out of the Church, when the tedious Sermon runs somewhat beyond the houre, like prisoners out of a Jaile, that despise the Lord Iesus, when he offers to open the doores, and so let them out of that miserable estate. Oh poore creatures ! is there a means of deliverance ? and dost thou neglect, nay despise it. Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in Hell, to see others standing at Gods right hand, redeemed by Christ ; thou mightst have had share in their honour, for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh thou wilt lye yelling in those everlasting burnings, and tare thy haire, and curse thy selfe : from hence might I have been delivered, but I would not. Hath Christ delivered thee from Hell, and hath he not delivered thee from thine

Ale.

Ale-house ? Hath Christ delivered thee from Sathans societie, when he hath not delivered thee from thy loose company yet ? Hath Christ delivered thee from burning, when thy faggots, thy sins, grow in thee ? Is Christs blood thine, that mak'st no more account of it, nor feelest no more vertue from it, than in the blood of a chicken ? Art thou redeemed, dost thou hope by Christ to be saved, that didst never see, nor feele, nor sigh under thy bondage ? Oh ! the devils will keepe holiday (as it were) in hell, in respect of thee, who shalt mourne under Gods wrath, and lament. Oh there was a meanes to deliver us out of it, but thou shalt mourne for ever for thy misery. And this will bee a Bodkin at thine heart one day, to thinke there was a deliverer, but I wretch would none of him.

Here likewise is matter of Reproofe, to such as seeke to come out of this misery from and by themselves. If they be *ignorant*, they hope to be saved by their good meaning and prayers.

Use 3.

ers. If *Civill*, by paying all they owe, and doing as they would be done by, and by doing no body any harme. If they be *troubled* about their *estates*, then they lick themselves whole by their mourning, repenting, and reforming. Oh poore stubble, canst thou stand before this consuming fire without sin? Canst thou make thy selfe a Christ for thy selfe? Canst thou beare & come from under an infinite wrath? canst thou bring in perfect righteousnesse into the presence of God? This Christ must doe, else he could not satisfie and redeeme. And if thou canst not doe thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake, till thou hast worne thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourne* in some Wildernesse till doomes day, dig thy grave there with thy nayles, weepe buckets full of houely teares, till thou canst weepe no more. *Fast* and *Pray* till thy skin and bones cleave together; *Promise* and *Purpose*, with full

full resolution to be better ; nay *re-*
forme thy head, heart, life, & tongue, &
some, nay all finnes; live like an Angell,
shine like a Sunne, walke up and downe
the world like a distressed Pilgrim go-
ing to another Countrey, so that all
Christians commend and admire thee.
Die ten thousand deaths, lie at the fire-
backe in Hell so many millions of
yeares as there be piles of grasse on the
earth, or sands upon the Sea-shore, or
starres in heaven, or mores in the Sun :
I tell thee, not one sparke of Gods
wrath against thy sinne, shall be, can be
quenched by all these *duties*, nor by
any of these sorrowes, or *teares*; for,
these are not the blood of Christ. Nay
if all the Angels and Saints in heaven
and earth should pray for thee, these
cannot deliver thee, for they are not
the blood of Christ. Nay, God as a
Creator having made a Law, will not
forgive one sinne without the blood
of Christ ; Nay, Christs blood will
not doe it neither, if thou doest joyne
never so little, that thou hast or doest,
unto Jesus Christ, and makest thy selfe

Gal. 3. 2.

or

or any of thy duties copartners with Christ in that great worke of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Use 4.

Take heed of neglecting or rejecting so great salvation by Jesus Christ. Take heed of spilling this potion, that onely can cure thee.

Obj.

But thou wilt say, this meanes of Redemption is onely appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?

Ans.

It is true, Christ spent not his breath to pray for all, *John 17. 9.* much lesse his blood for all; therefore he was never intended as a Redeemer of all; But that he is not intended as a Deliverer of thee. How doth this follow? How dost thou know this?

But secondly, I say; Though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The offer
of Christ
universall,
and why.

The universall offer of Christ ari-
seth

seth not from Christs Priestly office immediately, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon commands all men to stoop unto him, and likewise bids all his Disciples and all their successours to goe and preach the Gospel to every creature under Heaven, *Mat.* 28. 18, 19. For Christ doth not immediately offer himselfe to all men as a Saviour, whereby they may be encouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will blesse him; if he damne me, his Name is righteous in so dealing with me.

But that I may fasten this exhortation, I will shew these foure things.

I. The Lord Iesus is offered to every particular person: which I will shew thus. What hast thou to say against it, that thou doest doubt of it? It may be thou wilt plead.

Oh,

Mark. 16.
15.

I.
The offer
of Christ
universall,
& where-
in.

Obj.

Oh, I am so ignorant of my selfe God, Christ, or his will, that surely the Lord offers no Christ to me.

Ans.

Prov. 9. 4.

Yes, but he doth, though thou lyest in utter darknesse. Our blessed Saviour glorified his Father, for *revealing* the mystery of the Gospell to *simple men*, neglecting those that carried the chiefe *reputation* of wisdom in the world.

2 Cor. 5.
20.

The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon meane and weake persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choice, and to exalt his mercy, he passeth by no degree of wit, though never so incapable.

Pro. 1. 22,
23.

Obj.

But thou wilt say ; I am an enemy to God, and have a heart so stubborne and loath to yeeld ; I have vexed him to the very heart by my transgressions.

Ans.

Yet he beseecheth thee to be reconciled. Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst malicious opposers, and underminers of his truth,

truth, never give way to despayring thoughts, thou hast a mercifull Saviour.

on But I have despised the meanes of Reconciliation and rejected mercy.

Obj.

Yet God calls thee to returne ; *Thou hast played the Harlot with many lovers, yet turne againe to me, saith the Lord, Jer. 3. 1.* Cast thy selfe into the armes of Christ, and if thou perishest, perish there ; if thou doest not, thou art sure to perish. If mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appears Christs love to thee, that he hath given thee a heart in some degree sensible ; he might have given thee up to *hardnesse, securitie, and prophaneesse ;* of all spirituall judgements the greatest. But he that dyed for his enemies, will in no wise refuse those the desire of whose soule is towards him. When the Prodigall set himselfe to returne to his Father, his Father sayes not for him, but meets him in the way. If our sinnes displease us, they shall never hurt us ; but we shall be esteemed of

Ans.

20Y

I

God

God to be, that which we desire and labour to be, *Psal. 145. 19.*

Obj.

But can the Lord offer Christ to me, so poore, that have no strength, no faith, no grace, nor sense of my povertrie.

Ans.

Yes, even to thee; why should we except our selves, when Christ doth not except us. *Come unto me all yee that are weary and heavy laden.* Wee are therefore poore, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despayre. *He that sits in darknesse, and seeth no light,* no light of comfort, no light of Gods countenance, yet let him trust in the Name of the Lord. Weaknesses doe not debarre us from mercy, nay, they incline God the more. The Husband is bound to beare with the wife, *as being the weaker vessell;* and shall we thinke God will exempt himselfe from his owne Rule, and not beare with his weake Spouse?

Obj.

But is this offer made to me that cannot love, prize, nor desire the Lord Jesus.

Yes,

Yes, to thee, Christ knows how to pittie us in this case. We are weake, but we are his. A Father lookes not so much at the blemishes of his childe, as at his own nature in him ; So Christ finds matter of love from any thing of his owne in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangenesse, yet (so long as he resolves not upon any knowne evill) Christ will owne him, and he Christ.

Ans.

Oh ! but I have fallen from God oft, since he hath inlightned me, And doth he tender Christ to *me*.

Obj.

Thou must know that Christ hath married every beleeving soule to himselfe, and that where the work of grace is begun, sin looses strength by every new fall. If there be a spring of sinne in thee, there is a spring of mercy in God, and a fountaine daily opened to wash thy uncleannesse in. *Adam* (indeed) lost all by once sinning ; but we are under a better Covenant, a Covenant of Mercy, and are encouraged by the Sonne to goe to the Father every

Ans.

day for the sinnes of that day.

Obj.

If I was willing to receive Christ, I might have Christ offered to me. But will the Lord offer him to such a one as desires not to have Christ?

Ans.

Yes, (sayth our Saviour) I would have gathered you, as the *henne* gathereth her chickens under her wings, and you would not. Wee must know, a creating power cannot onely bring something out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us a *willing people*. There is a promise of *powring cleane water upon us*, and Christ hath taken upon him to purge his Spouse, and make her fit for himselfe.

What hast thou now to plead against this strange kindnesse of the Lord in offering Christ to thee? Thou wilt say, it may be:

Obj.

O! I feare time is past, Oh time is past. I might once have had Christ, but now mine heart is sealed downe with hardnesse, blindnesse, unbeliefe; Oh! time is now gone.

Ans.

No, not so, see *Isai. 65. 1, 2, 3.* All the

The Sincere Convert.

111

the day long God holdeth out his hands to a back-sliding and rebellious people. Thy day of grace, thy day of meanes, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

But if God be so willing to save, and so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

I answer. What command dost thou looke for to draw thee to Christ, but this word, *Come*; Oh come thou poore, forlorne, lost, blind, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will be all things unto thee, doe all things for thee. May not this winne and melt the heart of a Devill?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, (like the wise Merchant the *Pearle*) thou shalt have Salvation with him.

I 3

Now

Obj.

Ans.

Quest.

Ans.

On what
termes
Christ
may be
had.

1.

Now this Exchange lyeth in these
foure things chiefly.

First, give away thy *selfe* to him,
head, heart, tongue, body, soule, and he
will give away himselfe unto thee,
Cant. 6. 3. yea he will stand in thy
roome in Heaven, that thou maist tri-
umph and say, I am already in Hea-
ven, glorified in him. I see Gods bles-
sed face in Christ, I have conquered
Death, Hell, and the Devill in him.

2.

Secondly, Give away all thy *sinnes*
to Christ, confesse them, leave them,
cast them upon the Lord Jesus, so as to
receive power from him to forsake
them. And he will be made sinne for
thee, to take them away from thee,
1 Joh. 1. 9.

3.

Thirdly, Give away thine *honour,*
pleasure, profit, life, for him; he will
give away his Crowne and honour,
life, and all to thee, *Luk. 18.* Let no-
thing be sweet unto thee but *him*, and
nothing shall be sweet unto him but
thee.

4.

Fourthly, Give away thy Rags, for-
sake thine owne Righteousnesse for
him,

him, he will give away all his Robes and Righteousnesse to thee, *Phil. 3 8*, 9. Thou shalt stand as glorious in the sight of God, howsoever thou art a poore snake in thy selfe, as an Angel, nay, as all the Angels, because cloathed with his Sonne Christ Jesus his Righteousnesse.

Now tell me, will you have Christ? He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these termes? upon these IIII conditions?

Now because men will flatter themselves, and say, Yes.

III. I will shew you foure sorts of people that reject Christ thus offered.

First, *The sleighty unbeleever*; that when he heares of an offer of Christ, and should wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and sayes, Wee must give Ministers the wall in the Pulpit; and, poore men, they must have somewhat to say and preach for their living: There was a good plaine Sermon to day, the man

III.
Fouresorts
of people
that reject
Christ.

1.

seemes to meane well, but I thinke he be no great Scholler; and so makes no more of the offer of *Christ*, then of the offer of a straw at their feet. If a good bargaine be offered them, they will forget all their businessse to accomplish that; yet they make light of this offer, *Matth. 22. 5.*

2.

Secondly, *The desperate unbeliever*: that seeing his sinnes to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for helpe, (like *Cain*;) flyeth from the presence of the Lord; like a mad Lyon he breakes his chaines of restraining grace, and runneth roaring after his prey, after his cups, queanes, lusts, &c. and so will not honour Christ with such a great cure of such great sinnes, that he shall never have the credit of it, nor will be beholding to him for such a kindnesse.

3.

Thirdly, *The presumptuous unbeliever*: that seeing what sinnes he hath committed, and it may be having a little touch and some sorrow for his sinnes, catcheth at Christ, hoping to be layed by him before ever he come to be loaden with sinne as the greatest evill, or Gods wrath kindled against him as his greatest curse; and so catching at *Christ*, hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him,

him, *Mich. 3. 11.* You shall have these men and women complaine never of the want, but onely of the weaknesse of their Faith, & they will not be beaten off from thence; let them heare never so much of their misery, nor see never so much of their sinnes, yet they will not be beaten off from trusting to Christ.

Fourthly, *The tottering doubtfull unbeliever*: one that is in a question whether he had best have Christ or no. He seeth some good in Christ that he would gladly have him for, as, there I shall have Heaven, and pardon, and grace, and peace, and yet he seeth many things he dislikes with Christ; as, namely, then farewell merry meetings, pastimes, Cards and Dice, pleasure and sinfull games; and hence they totter this way and that way, not knowing whether they have best have Christ or no, *James 1. 6. 7.* these people reject Jesus Christ.

IV. And now come and see the greatness of this sinne.

1. It's a most *bloudy sinne*. it's a trampling under foot the blood of the Sonne of God, *Heb. 10. 21.*

2. It's a most *dishonouring sinne*; for, as by the first act of Faith, a man glorifieth God by obeying all the Law at an instant in Christ: so, by rejecting him thou dost breake

4.

IV.

The great
evill in
rejecting
Christ.

1.

2.

break all those Lawes of God in an instant, and so doest dishonour him.

3. It's a most *ungratefull sinne*, it's despising Gods greatest love, which the Lord takes most heavily.

4. It is a most *inexcusable sinne*, for what have you to cast against *Iesus Christ*? Oh, my sinnes are so great, thou wilt say. But take *Christ*, his Bloud will wash thee from all thy sinnes.

Obj. Oh! but mine heart is hard, and my minde blind.

Ans. Yea, but take me, and I will breake thine heart, open thine eyes. A new heatt is Gods gift, and he hath promised to create it in us.

Obj. Oh! but then I must forsake all my pleasures.

Ans. Thou shalt have them fully, continually, infinitely in Christ.

Obj. Oh! but I cannot take Christ.

Ans. Oh! but Christ can give thee an hand to receive him, as well as give away himselfe.

5. It is a most *heavie sinne*. What sinne will gripe so in Hell, as this? *Joh. 3. 19.* God the Father shall strike the Devils for breaking the Law of the Creation, but God the Sonne shall strike thee, and the Comforter himselfe shall set himselfe against thee, for despising the meanes and offers of

Re-

Redemption. The Devils might never have had mercy, but thou shalt think with anguish, and vexation, and madnesse of heart, I might have had a Christ, he was offered unto me; mercy wooed this stubborne proud heart to yeeld. But, O Rocke of Adamant that I was, it did not affect me. Oh flie speedily to this Citie of Refuge, least the pursuer of bloud overtake thee.

Away then out of your selves to the Lord Iesus. Heaven and earth leave thee, and have forsaken thee: now there is but one more that can doe thee good, and deliver thy soule from endlesse sorrow: go to him, and take hold on him, not with the hand of presumption & love to thy selfe, to save thy selfe, but with the hand of faith and love to him, to honour him.

I am well enough already, what tell you me of Christ:

This is the damning sinne of these times, when men have Christ offered unto them, foretelling them else of wrath to come, they say they are well; hence feeling no judgement here, they feare no wrath hereafter; hence being well, they seele no need of Christ; hence till they dye, they never seeke out for a Saviour. Men will not come into the Arke already made for them, before the floud arise. The world makes so
much

Use 5.

Obj.

Ans.

much of those it nuffeth up, that they are unwilling to come to heaven, when they are called to come home.

Obj.

But it may be Christ hath not redeemed me, nor shed his blood for me, therefore why should I goe to him?

Ans.

It may be it is true, maybe not, yet doe thou venture as those; *Jeel. 2. who knowes but the Lord may returne?* It is true, God hath elected but few, and so the Son hath shed his blood, and dyed but for a few, yet this is no excuse for thee, to lie downe and say, what should I seeke out of my selfe for succour? Thou must in this case venture and try, as many men amongst us do now, who hearing of one good Living fallen, twenty of them will goe and seeke for it, although they know onely one shall have it. Therefore say as those Lepers in *Samaria*; if I stay herein my sinnes, I die; if I goe out to the Campe of the *Syrians*, wee may live, we can but die however: if I goe out to Christ, I may get mercy, however I can but dye, and it is better to dye at Christs feete, than in thine owne puddle. Content not your selves therefore with your bare reformation and amending your lives, this is but to crosse the debt in thine owne booke, it remaineth uncanceled in the Creditor's booke still: but goe, take, offer up this eternall sacrifice before the eyes

eyes of God the Father, and cry guiltie at his barre, and looke for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may Christ be sent into thy soule. Rest not therefore in the sight or sense of a helpless condition; saying, I cannot helpe my selfe unlesse Christ doth: sigh unto the Lord *Jesus* in Heaven for succour, and admire the Lord for ever, that when there was no helpe, and when he might have raised out of the stones children to praise him; yet he should send his Sonne out of his bosome to save thee. So much for this particular; The fifth *Divine Principle* followes to be handled.

CHAP. V.

THAT those that are saved out of this estate, are very few, and that those that are saved, are saved with very much difficultie, *Matth. 7. 14.* *Straight is the gate, and narrow is the way that leadeth unto life, and few there be that finde it.*

Here are two parts:

1. The paucitie of them that shall be saved; few finde the way thither.
2. The difficultie of being saved, straight and narrow is the way and gate unto life.

Hence

Doct. 1.

Hence arise two Doctrines.

Luke 12.
32.

1. That the number of them that shall be saved is very small, *Luk. 13. 24.* the devill hath his drove and *swarmes* that goe to hell, as fast as Bees to their hive; Chrifft hath his *flock*, and that is but *a little flock*; hence Gods children are called *Jewells* , *Mal. 3. 17.* which commonly are kept secret, in respect of the other lumber in the house; hence they are called strangers and pilgrims, which are very few in respect of the inhabitants of the Countrey, through which they passe: hence they are called Sonnes of God, 1 *Job. 3. 2. of the bloud royall*, which are few in respect of common subjects.

But see the truth of this point in these two things.

Few saved
in all ages.

First, Looke to all ages and times of the world. Secondly, to all places and persons in the world, and wee shall see few men were saved.

I.

I. Looke to all ages, and we shall finde but a handfull saved. Asloone as ever the Lord began to keepe house, and there were but two families in it, there was a bloudy *Cain* living, and a good *Abel* slaine. And as the world increased in number, so in wickednesse, *Gen. 6. 12.* it is said, *All flesh had corrupted their wayes*, and amongst so many thousand men, not one righteous but

but *Nath*, and his family ; and yet in the Arke there crept in a cursed *Cham*.

Afterwards, as *Abrahams* posteritie increased, so we see their sinne abounded. When his posteritie was in *Egypt*, where one would thinke if ever men were good, now it would appeare, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses* ; yet most of these God was wroth with, *Heb. 3. 12.* and onely two of them, *Caleb* and *Ioshua* went into *Canaan*, a type of Heaven. Looke into *Salomons* time, what glorious times ! what great profession was there then ! yet alter his death, ten Tribes fell to the odious sin of Idolatry, following the command of *Ieroboams* their King. Looke further into *Isaiahs* time, when there were multitudes of sacrifices and prayers, *Isay 1. 11.* yet then there was but a remnant, nay a very little remnant, that should be saved. And looke to the time of Christs comming in the flesh (for I pick out the best times of all) when one would thinke by such Sermons he preached, such miracles he wrought, such a life as he led, all the *Jewes* should have entertained him, yet 'tis said, *He came unto his owne, and they received him not.* So few, that Christ himselfe admires at one good *Nathaniel*, Behold an *Israelite* in whom there is

Isa. 1. 9.

Joh. 1. 12.

Rev. 3. 4.

Act. 20. 18
29, 30.

no guile; In the Apostles time, many indeed were converted, but few comparatively, and amongst the best Churches many bad: as that at Philippi, Phil. 3. 18. many had a name to live, but were dead, and few onely kept their garments unspotted. And presently after the Apostles time, many grievous wolves came and devoured the sheepe; and so in succeeding ages, Rev. 12. 9. all the earth wondered at the whore in Scarlet.

And in *Luthers* time, when the light began to arise againe, he saw so many carnall "Gospellers, that he breaks out in one Sermon into these speeches; *God grant I may never live to see those bloody dayes that are comming upon an ungodly world.* *Latimer* saw so much prophaneesse in his time, that he thought verily Doomes day was just at hand. And have not our eyes seene in the *Palatinate*, where scarce one man in twenty that stood out, but fell from their glorious profession to Popery, as fast as leaves fall in Autumne. Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before. And at Christs coming, shall he finde faith on the earth?

Few shall
be saved
in all places.

2. Let us looke into all places and persons, and see how few shall be saved. The world is now split into foure parts, *Europe, Asia, Africa, and America*: and the three biggest

biggest parts are drowned in a deluge of prophanenesse and superstition; they do not so much as professe Christ; you may see the sentence of death writ on these mens foreheads, *Ier. 10. ult.* But let us looke upon the best part of the world, and that is *Europe*, how few shall be saved there. First, the *Greciã* church, howsoever now in these dayes, their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good, yet are they for the present, and have been for the most part of them without the saving meanes of knowledge. They content themselves with their old superstitions, having little or no Preaching at all. And for the other parts, as *Italy, Spaine, France, Germany*, for the most part they are Popish; and see the end of these men, *2 Thes. 1. 9.* And now amongst them that carry the badge of honesty, I will not speake what mine eares have heard, & my heart beleeves concerning other Churches: I will come into our owne Church of *England*, which is the most flourishing

Few shall
be saved in
England.

1 Cor. 1.
29.

Luk. 15.
24, 25.

Church in the world: never had church
such Preachers, such meanes, yet have
we not some Chappels and Churches
stand as dark lanthornes without light,
where people are led with blind, or i-
dle, or licentious Ministers, and so both
fall into the ditch?

Nay, even amongst them that have
the meanes of grace, but few shall be
saved. It may be sometimes amongst
ninetie nine in a Parish, Christ sends a
Minister to call some *one* lost Sheepe,
Matth. 13. Three grounds were bad
where the seede was sowne, and onely
one ground good. It's a strange speech
of *Chrysostome* in his fourth Sermon to
the people of *Antioch*, where he was
much beloved, and did much good.
“How many doe you thinke (saith he)
“shall be saved in this Citie? It will
“be an hard speech to you, but I will
“speake it; though here be so many
“thousands of you, yet there cannot
“be found *a hundred* that shall be sa-
“ved, and I doubt of them too; for
“what villany is there among youth?
“what sloth in old men? and so he goes
on:

on : So say I, never tell me, we are baptized, and are Christians, and trust to Christ ; let us but separate the Goates from the Sheepe, and exclude none, but such as the Scripture doth, and sets a crosse upon their doores, with, *Lord have mercy upon them*, and we shall see, onely few in the Citie shall be saved.

1. Cast out all the *Prophane people* among us, as drunkards, swearers ; whores, lyers, which the Scripture brands for blacke Sheepe, and condemnes them in a hundred places.

2. Set by all *Civill men*, that are but Wolves chained up, tame devils, swine in a faire meadow, that pay all they owe, and doe nobody any harme, yet do none any great good, that plead for themselves and say, who can say black is mine eye? These are righteous men, whom Christ never came to call, for he came not to call the righteous, but sinners to repentance.

3. Cast by all *Hypocrites*, that like stage-players, in the sight of others, act the parts of Kings and honest men ; when looke upon them in their ty-

ring house, they are but base varlets.

4. *Formall Professors*, and *Carnall Gospellers*, that have a thing like *faith*, and like *sorrow*, and like true *repentance*, and like good *desires*, but yet they be but pictures, they deceive others and themselves too, *2 Tim. 3. 5.*

2.

Set by these foure sorts, how few then are to be saved, even among them that are hatcht in the bosome of the Church?

Use 1.

First, Here then is an use of *incouragement*. Be not discouraged by the name of singularity. What? doe you thinke your selfe wiser than others? and shall none be saved but such as are so precise as Ministers prate? are you wiser than others, that you thinke none shall goe to heaven but your selfe? I tell you, if you would be saved, you must be singular men, not out of *fashion*, but out of *conscience*, *A&T. 24. 16.*

Tit. 2. 14.

Use 2.

Secondly, Here is matter of *terror* to all those that be of opinion, that few shall be saved; and therefore when they are convinced of the danger of sin by the Word, they fly to this shelter, if I
be

be damned, it will be woe to many more besides me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish. And this made an Hermit, which *Theodore* mentions, to live fifteen yeares in a Cell in a desolate wilderness, with nothing but bread and water, and yet doubted after all his sorrow, whether he should be saved or no. Oh, Gods wrath is heavie which thou shalt one day beare.

Thirdly, This ministreth *exhortation* to all confident people, that think they beleve, and say, they doubt not but to be saved, and hence doe not much feare death. Oh, learne hence to suspect and feare your estates, and feare it so much, that thou canst not be quiet, untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, is it I?* but if he had said, *eleven* of them should betray him, all except one, would they not all conclude, *Surely it is I*: If the Lord had said, *onely few* shall be damned,

ned, every man might feare, it may be it is I; but now he saith, *most* shall, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging feares this way, yet there is a generation of presumptuous, brazen-faced, bold people, that confidently thinke of themselves, as the *Jewes* of the *Pharisees*, (being so holy and strict) that if God save but two in the world, they shall make one.

The child of God indeed is bold as a Lion; but he hath Gods Spirit and promise, assuring him of his eternall welfare. But I speake of divers that have no sound ground to prove this point, (which they pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old professors at large, who thinke, that's a jest indeed, that having been of a good believe so long, that they now should be so farre behind-hand, as to begin the worke, and lay the foundation a-new. And not onely among these, but amongst divers sorts of people,

ple, whom the Devill never troubles, because he is sure of them already, and therefore cryes peace in their eares, whose *consciencences* never trouble them, because *that* hath shut it's eyes; and hence they sleepe, and sleeping dreame that God is mercifull unto them, and will be so; yet never see they are deceived, untill they awake with the flames of hell about their eares; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, & so enemies to God. And *Ministers* never trouble them, for they have none such as are fit for that worke neere them; or if they have, they can sit and sleepe in the Church, or choose whether they will beleeve him. And their *friends* never trouble them, because they are afraide to displease them. And *God* himselfe never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience fly in thy face, & say, *thou art the man*; it may be there are better in hell than

thy selfe that art so confident ; and therefore tell me what hast thou to say for thy selfe, that thou shalt be saved ; in what thing hast thou gone beyond them that *thinke they are rich, and want nothing, who yet are poore, blinde, miserable and naked ?*

Obj. 1.

Thou wilt say happily, first, I have left my sinnes I once lived in, and am now no drunkard, no swearer, no lyer, &c.

Ans.

I answer, thou mayest be washt from thy mire, (the pollution of the world,) and yet be a swine in Gods account, *2 Pet. 2. 20.* thou mayest live a blamelesse, innocent, honest, smooth life, and yet be a miserable creature still, *Phil. 3. 6.*

Obj. 2.

Ans.

But I pray, and that often.

This thou mayest doe, and yet never be saved, *Isay 1. 11.* *To what purpose doe your multitude of sacrifices ?* Nay, thou mayest pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, *Prov. 1. 28.*

Obj. 3.

But I fast sometimes as well as pray.

So

The Sincere Convert.

133

So did the Scribes and Pharisees, even twice a week, which could not be publique but private fasts. And yet this righteousness could never save them.

Ans.

But I heare the Word of God, and like the best Preachers.

Obj. 4.

This thou mayest doe too, and yet never be saved. Nay, thou mayest so heare, as to receive much joy and comfort in hearing, nay to beleieve and catch hold on Christ, and so say and thinke *he is thine*, and yet not be saved, as the stony ground did, *Mat. 13.* who heard the word with joy, and for a season beleieved.

Ans.
Ezek. 33.
31, 32.

I reade the Scriptures often.

Obj. 5.

This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but onely say, *It hath been said of old time*, for thy knew the text and place well enough without intimation.

Ans.

But I am grieved, and am sorrowfull, and repent for my sinnes past.

Obj. 6.

Judas did thus, *Math. 27. 3.* he repents himselfe with a legall repentance for

Ans.

for feare of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not onely of blood, but innocent blood. True humiliation is ever accompanied with heartie reformation.

Obj. 7. Oh ! but I love good men, and their company.

Ans. So did the *five foolish Virgins* love the company, and (at the time of *extremitie*) the very oyle and *grace* of the *wife*, yet they were locked out of the gates of mercy.

Obj. 8. But God hath given me more *knowledge* than others, or then I my selfe had once.

Ans. This thou mayest have, and be able to teach others, and thinke so of thy selfe too, and yet never be saved.

Obj. 9. But I keepe the Lords day strictly.

Ans. So did the *Jewes*, whom yet Christ condemned, and were never saved.

Obj. 10. I have very many good *desires* and *endeavours* to get Heaven.

Ans. These thou & thousands may have, and yet misse of Heaven.

Many

The Sincere Convert.

135

Many shall *seeke* to enter in at that narrow gate, and not be able.

Luk. 13.

24.

True, thou wilt say; many men doe many duties, but without any *life* or *zeale*. I am zealous.

Obj. 11.

So thou mayest be, and yet never saved; as *Jehu*; *Paul* was zealous when he was a Pharisee, and if he was so for a false Religion and a bad cause, why much more mayest thou be for a good cause; *so zealous*, as not onely to cry out against prophanenesse in the wicked, but civill honestie of others, and hypocrisie of others, yea, even of the coldnesse of the best of Gods people: thou mayest be the forehorse in the teame, and the ring-leader of good exercises amongst the best men, (as *Joash* a wicked King was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stirre them up unto it: Nay, thou mayest be so forward as to be persecuted, and not yeeld an inch, nor shrink in the wetting, but mayest manfully and couragiously stand it out in time of persecution,

Ans.

Phil. 3. 6.

11.

2 Chron.

44. 4, 5, 6.

as

as the *thorny ground* did : so zealous thou mayst be, as to like best of, and to flock most unto the most zealous preachers that search mens cōsciences best, as the whole Countrey of *Judea* came flocking to *Johus* Ministry, and delighted to heare him for a season, nay thou mayst be zealous, as to take sweet delight in doing of all these things, *Ifay* 58.2,3. *they delight in approaching neare unto God*, yet come short of heaven.

Obj.12.

But thou wilt say ; True , many a man rides post, that breaks his neck at last: many a man is zealous, but his fire is soone quench'd, & his zeale is soone spent ; they hold not out. Whereas I am constant, and persevere in godly courses.

Ans.

So did that young man, yet he was a gracelesse man, *Matth* 19. 20. *All these things have I done from my youth : what lack I yet ?*

Obj.13.

It is true, Hypocrites may persevere, but they know themselves to be naught all the while, and so deceive others : but I am perswaded that I am in Gods favour, and in a safe and happie estate, since

since I doe all with a good heart for God.

This thou mayest verily think of thy selfe, and yet be deceived, and damned, and goe to the Devill at last. *There is a way* (saith Salomon) *that seemeth right to a man, but the end thereof is the way of death.* For he is an hypocrite, not onely that makes a seeming outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of hypocrites deceive others onely; the latter, having some inward, yet common worke, deceive themselves too. *Jam. I. 26. If any man seeme to be religious* (so many are, and so deceive the world) *but it is added, deceiving his own soule.* Nay, thou mayst goe so fairely, and live so honestly, that all the best Christians about thee may thinke well of thee, & never suspect thee, and so mayst passe through the world, and dye with a deluded comfort, that thou shalt goe to heaven, and be canonized for a Saint in thy funerall Sermon, & never know thou art counterfeite, till the LORD brings

Ans.

Pro. 14. 12.

Matth. 25.

brings thee to thy strict and last examination, and so thou receivest that dreadfull sentence, *Goe yee cursed*: so it was with the *Five foolish Virgins* that were never discovered by the *wise*, nor by themselves, untill the gate of grace was shut upon them; If thou hast therefore no better evidences to shew for thy selfe, that thine estate is good, then these, Ile not give a pinnes point for all thy flattering false hopes of being saved: but it may be, thou hast never yet come so farre as to this pitch; and if not, Lord, what will become of thee? Suspect thy selfe much, and when in this Ship-wracke of soules thou seest so many thousands sinke, cry out, and conclude, It's a wonder of wonders, and a thousand, and a thousand to one, if ever thou comdest safe to shoare.

Use 4.

Oh! strive then to be one of them that shall be saved, though it cost thee thy bloud, and the losse of all that thou hast; labour to goe beyond all those that goe so farre, and yet perish at the last. Doe not say, that seeing so few shall

shall be saved, therefore this discourageth me from seeking, because, all my labour may be in vaine. Consider that Christ here makes another and a better use of it, *Luk. 13. 24.* Seeing that *many shall seeke, and not enter, therefore* (saith he) *strive to enter in at the straight gate*; venture at least, and try what the Lord will doe for thee.

Wherein doth a childe of GOD, (and so how may I) goe beyond these hypocrites that goe so farre?

In three things principally.

First, No unregenerate man, though he goe never so farre, let him doe never so much, but he lives in some one sinne or other, secret or open, little or great. *Judas* went farre, but he was covetous. *Herod* went farre, but he loved his *Herodias*. Every dogge hath his kennell, every swine hath his swill, and every wicked man his lust, for no unregenerate man hath fruition of God to content him, and there is no mans heart, but it must have some good to cōtent it; which good is to be found onely in the Fountaine of all good, and that

Quest.

Ans.

I.

Wherein a childe of God goeth beyond an Hypocrite.

that is God; or in the cisterne, and that is in the creatures : hence a man having lost full content in God, he seekes for, & feeds upon contentment in the creature, which he makes a God to him, and here lyes his lust or sinne, which he must needs live in. Hence, aske those men that goe very farre, and take their penny for good silver, and commend themselves for their good desires : I say, aske them, if they have no sinne. Yes, say they, who can live without sinne ? and so they give way to sinne, and therefore live in sinne ; Nay, commonly, all the duties, prayers, care, and zeale of the best Hypocrites, are to hide a lust ; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and payes her vowes ; or to feed their lusts ; as *Jehu* his zeale against *Baal*, was to get a Kingdome. There remains a root of bitternesse in the best Hypocrites, which howsoever it be lopt off sometimes by sicknesse, or horror of conscience, and a man hath purposes never to commit it againe, yet there it secretly lurkes, and though

though it seemeth to be bound and conquered by the *Word*, or by *prayer*, or by outwar *crosses*, or while the hand of God is upon a man, yet the inward strength and power of it remains still; and therefore when Temptations, like strong *Philistines*, are upon this man againe, he breakes all vowes, promises, bonds of God, and will save the life of his sinne.

Secondly, no unregenerate man or woman ever came to be poore in spirit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and breake loose for ever from all sinne, yet here they sticke as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted, and prayed, and kept the Sabbath, but they rested in their legall righteousness, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and aske him, why he hopes to be saved. He will answer, *I pray, reade, heare, love good men, cry out of*
L the

the sinnes of the time. And tell him againe, that an Hypocrite may climbe these staires, and goe as farre. Hee will reply, True indeed, but they doe not what they doe with a sound heart, but to be seene of men. Marke now, how these men feelee a good heart in themselves, and in all things they doe, and therefore feelee not a want of all good, which is povertie of spirit, and therefore here they fall short, *Isa. 66.*
2. there were divers Hypocrites forward for the worship of God in the Temple, but God loathes these, because not *poore in Spirit*, to them onely it is said, *the Lord will looke.* I have seene many Professors very forward for all good duties, but as ignorant of *Christ*, when they are sifted, as blocks. And if a man (as few doe) know not Christ, he must rest in his duties, because he knowes not Christ, to whom he must goe and be carried if ever he be saved. I have heard of a man that being condemned to dye, thought to be saved from the Gallowes, and to save himselfe from hanging by a certaine

taine gift he said he had of whistling; so men seeke to save themselves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, and when they see they must dye for their sinnes, this is the ruine of many a soule, that though he forsake *Ægypt* and his sinnes, and flesh-pots there, and will never be so as he hath beene, yet he never cometh into *Canaan*, but loseth himselfe and his soule in a wildernesse of many *duties*, and there perisheth.

Thirdly, If any unregenerate man come unto Christ, he never gets into Christ, that is, never takes up his *eternall rest* and lodging in any thing else but Jesus Christ, *Heb. 4. 4. Judas followed Christ* for the bagge, he would have *the bagge* and Christ too; *The Young man* came unto Christ to be his Disciple, but he would have *Christ* and the *world* too; they will not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distresse of

3.

conscience, if they have comfort from Christ, they are contented; if they have salvation from Hell by Christ, they are contented: but Christ himselfe contents them not. Thus farre an Hypocrite goes not. So much for the first Doctrine, observed out of the Text. I come now to the second.

Doct. 2.

Doct. 2. That those that are saved, are saved with much difficultie: or it is a wonderfull hard thing to be saved.

The gate is straight, and therefore, a man must sweat and strive to enter; both the entrance is difficult, and the progresse of salvation too. Jesus Christ is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; hells mouth is full of good wishes. It is not shedding a teare at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sinnes, will save thee. It is not Lord have mercy upon us, will doe thee good. It is not comming constantly to Church; these are easie matters. But it is a rough work, a wonderfull

full hard matter to be saved, 1 *Pet.* 4. 18. Hence the way to Heaven is compared to a *race*, where a man must put forth all his strength, and stretch every limbe, and all to get forward. Hence a Christians life is compared to *Wrestling*, *Ephes.* 6. 12. All the policy and power of hell buckle together against a Christian, therefore he must looke to himselfe, or else he falls. Hence it is compared to *fighting*, 2 *Tim.* 4. 7. a man must fight against the *Devill*, the *world*, *himselfe*, who shoot poysoned bullets in the soule, where a man must kill or be killed. God hath not lined the way to Christ with Velvet, nor strewed it with rushes; He will never feed a slothfull humour in man, who will be saved, if Christ and Heaven would drop in their mouthes, and if any would beare their charges thither: If Christ might be bought for a few cold wishes and lazy desires, he would be of small reckoning amongst men, who would say, *Lightly come; lightly goe*. Indeed Christs yoke is easie in it selfe, & when a man is got into Christ,

4. Straight
gates to
be passed
through
before we
can enter
into hea-
ven.

1.

nothing is so sweet ; but for a carnall
dull heart, it is hard to draw in it ; for,

There are foure straight gates which
every one must passe through before
he can enter into Heaven.

There is 1. the straight gate of *Humiliation* : God saveth none but first
he humbleth them ; now it is hard to
passe through the gates and flumes of
hell, for a heart as stiffe as a stake to
bow, as hard as stone to bleed for the
least prick, not to mourne for one sin,
but all finnes, and not for a fit, but all a
mans life time ; Oh it is hard for a man
to suffer himselfe to be loaden with sin,
and prest to death for sinne, so as ne-
ver to love sinne more, but to spit in
the face of that which he once loved
as dearely as his life. It is easie to drop
a teare or two, and be sermon-sick, but
to have a heart rent *for* sinne and *from*
sinne, this is true humiliation, and this
is hard.

2.

2. The straight gate of *Faith*, *Eph.*
1. 19. its an easie matter to presume,
but hard to beleeve in Christ. It is ea-
sie for a man that was never humbled
to

to beleeve and say, 'tis but beleeving : but it is an hard matter for a man humbled, when he seeth all his finnes in order before him, the *devill* and *conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God Father, is an hard worke. *Judas* had rather be hanged than beleeve. It is hard to see a Christ, as a rocke to stand upon, when wee are overwhelmed with sorrow of heart for sin. It is hard to prize Christ above ten thousand worlds of pearle : 'tis hard to desire Christ, and nothing but Christ ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord, now lettest thou thy servant depart in peace.*

3. The straight gate of *Repentance*. It is an easie matter for a man to confesse a mans selfe to be a sinner, and to cry God forgivenesse untill next time : but to have a bitter sorrow, and so to turne from all sinne, and to returne to God, and all the wayes of God, which is true repentance indeed ; this is hard.

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4.

4. The straight gate of opposition of Devils, the world, and a mans owne selfe, who knock a man downe when he begins to looke towards Christ and Heaven.

Vse.

Hence learne, that every easie way to Heaven is a false way, although Ministers should preach it out of their Pulpits, and Angels should publish it out of Heaven.

The false
ways to
Heaven
discove-
red.

1.

Now there are nine easie ways to Heaven (as men thinke) all which leade to Hell.

1. The common broad way, wherein a whole parish may all go a breadth in it; Tell these people they shall be damned, their answer is, then woe to many more besides me.

2.

2. The way of civill education, whereby many wilde natures are by little and little tamed, and like wolves are chained up easily while they are young.

3.

3. *Balaams* way of good wishes, whereby many people will confesse their ignorance, forgetfulnesse, and that they cannot make such shews as others doe,
but

but they thanke God their hearts are as good, and God for his part accepts (they say) the will for the deed; And, *My sonne give me thine heart*, the heart is all in all, and so long they hope to doe well enough. Poore deluded creatures thus thinke to break through armies of *sinnes, devils, temptations*, and to breake open the very gates of Heaven with a few good wishes; they think to come to their journeys end without legs, because their hearts are good to God.

4. The way of *formalitie*, whereby men rest in the performance of most or of all externall duties without inward life, *Mark 1. 14*. Every man must have some Religion, some fig-leaves to hide their nakednesse. Now this Religion must be either true Religion, or the false one; if the true, he must either take up the *power* of it, but that he will not, because it is burdensome: or the *forme* of it, and this being easie, men embrace it as their God, and will rather lose their lives, than their Religion thus taken up. This forme of Religion

4.

Religion is the easiest Religion in the world; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended; take a book and pray, keepe thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed downe with the forme of Religion, as the devill is driven away (as they say) with holy water; partly also because the forme of Religion credits a man, partly because it is easie in it selfe, it's of a light carriage, being but the shadow and picture of the substance of Religion: as now, what an easie matter is it, to come to Church? They heare (at least outwardly) very attentively an houre and more, and then to turne to a prooffe, and to turne downe a leafe, here's the forme. But now to spend Saturday at night, and all the whole Sabbath day morning in trimming the Lampe, and in getting oyle in the heart, to meete the bridegroom the next day, and so meete him in the Word, and there to tremble at the voice of God, and suck the

the brest while it is open, and when the word is done, to goe aside privately, and there to chew upon the Word, there to lament with teares all the vaine thoughts in duties, deadnesse in *hearing*, this is hard, because this is the power of godlinesse, and this men will not take up: so for private *prayer*, what an easie matter it is for a man to say over a few prayers out of some devout booke, or to repeate some old prayer got by heart since a childe, or to have two or three short-winded wishes for Gods mercy in the morning and at night; this forme is easie: but now to prepare the heart by serious meditation of God and mans selfe before he prayes, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and thereto wrastle with God, although it be an houre or two together for a blessing, this is too hard; men thinke none doe thus, and therefore they will not.

Fifthly, The way of *presumption*, whereby men having seene their sins, catch

catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the Booke of God intended for such *as regard iniquitie in their hearts*, though they doe not act it in their lives. Their onely comfort is, that the sentence of damnation is not yet executed upon them.

6.

Sixthly, The way of *sloth*, whereby men lye still, and say, God must doe all; If the Lord would set up a Pulpit at the Ale-house doore, it may be they would heare oftner. If God will alwayes thunder, they will alwaies pray; if strike them now and then with sicknesse, God shall be payed with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not returne.

7.

Seventhly, The way of *carelesnesse*, when men feeling many difficulties, passe through some of them, but not all, and what they cannot get now, they

they feed themselves with a false hope they shall *hereafter* : they are content to be called Precisians, and fooles, and crazie braines, but they want brokennesse of heart, and they will pray (it may be) for it, and passe by that difficultie; but to keepe the wound alwaies open, this they will not doe, to be alwayes sighing for helpe, and never to give themselves rest, till their hearts are humbled ; that they will not; *these have a name to live, yet are dead.*

Eightly, The way of *moderation* or honest discretion, *Rev. 3. 16.* which indeed is nothing but luke-warmenesse of the soule, and that is, when a man contrives and cuts out such a way to Heaven, as he may be hated of none, but please all, and so doe any thing for a quiet life, and so sleepe in a whole skin. The Lord saith, *He that will live godly, must suffer persecution* : No, not so, Lord. Surely (thinke they) if men were discreet and wise, it would prevent a great deale of trouble and opposition in good courses ; this man will commend those that are most zealous, if

if they were but wise, if he meet with a black-mouth'd swearer, he will not reprove him, lest hee be displeased with him; if he meet with an honest man, hee'l yeeld to all he saith, that so he may commend him; and when he meets them both together, they shall be both alike welcome (what ever he thinkes) to his house and Table, because he would faine be at peace with all men.

The way
of selfe-
love.

Ninthly, and lastly, The way of *selfe-love*, whereby a man fearing terribly he shall be damned, useth diligently all meanes whereby he shall be saved. Here is the strongest difficultie of all, to row against the streame, and to hate a mans selfe, and then to follow Christ fully.

I come now to the sixth Generall Head proposed in order to be considered.

C H A P. V I.

THat the grand cause of mans eternall ruine, or why so many are damned, and so few saved by Christ, it is from themselves, Ezek. 33. 11. Why will you dye?

The great cause why so many people dye, and perish everlastingly, is because they *will*; every man that perisheth, is his owne Butcher, or murtherer, *Matth. 23. 27. Hos. 13. 9.* this is the Point we purpose to prosecute at the present.

The question here will be, how men plot and perfect their owne ruine.

By these foure principall meanes, which are the foure great Rocks that most men are split upon; and great necessitie lyeth upon every man to know them; for when a powder-plot is discovered, the danger is almost past. I say, there are these foure causes of mans eternall overthrow, which I shall handle largely, and make use of every

Quest.

Ans.

How men
plot their
own ruin.

every particular reason when it is opened and finished.

1. First, by reason of that bloody black *ignorance* of men, whereby thousands remaine wofully ignorant of their spirituall estate; not knowing how the case stands betweene God and their soules; but thinking themselves to be well enough already, they never seeke to come out of their misery, till they perish in it.

2. Secondly, by reason of mens *carnall securitie*, putting the evill day farre from them, whereby they feelee not their fearefull thraldome, and so never groane to come out of the slavish bondage of sinne and Sathan.

3. Thirdly, By reason of mans *carnall confidence*, whereby they shift to save themselves by their owne duties and performances when they feelee it.

4. Fourthly, By reason of mans bold *presumption*, whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

I will begin with the first Reason, and discover the first traine, whereby men blow up themselves, which is this: They know not their misery, nor that fearefull accursed forlorne estate wherein they lye, but thinke and say, they shall doe as well as others; and therefore when any friend perswadeth them to come out of it, and shewes them the danger of remaining in such a condition; what is their answer? I
“pray you save your breath to coole
“your broth. Every Fat shall stand
“on his owne bottome; let me alone,
“I hope I have a soule to save as well
“as you, and shall be as carefull of it
“as you shall or can be; you shall
“not answer for my soule, I hope I
“shall doe as well as the precisest of
“you all. Hence likewise, if the Minister come home to them, they goe home with hearts full of out-cryes against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true; here's harsh doctrine enough to make a man run out of his wits, and to drive

*Ignorance
the first
Generall
Reason of
mans ru-
ine.*

me to despaire. Thus they know not their misery, and not knowing (they are lost and condemned Creatures under the everlasting wrath of God) They never *seeke, pray, strive* or follow the meanes, whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of Hell about their eares. They will acknowledge indeede many of them, that all men are borne in a most miserable estate, but they never apply particularly that generall truth to themselves ; saying, *I am the man*, I am *now* under Gods wrath, and may be snatcht away by death *every houre*, and then I am undone and lost for ever.

Now there are two sorts of people that are ignorant of this their misery.

First, the common sort of prophane, blockish, ignorant people.

Secondly, the finer sort of unsound hollow Professors, that have a Peacocks pride, that thinke themselves faire, and in a very good estate, though they have but one feather on their crest to boast of.

The Sincere Convert.

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I will begin with the first sort, and shew you the reasons why they are ignorant of their misery; that is for these foure Reasons.

*The first
sort.*

First, Sometimes because they want the saving means of knowledg. Ther's no faithful Minister, no compassionate *Lot* to tell them of fire and brimstone from Heaven for their crying sinnes; there's no *Noah* to forwarne them of a floud; there's no Messenger to bring them tidings of those Armies of Gods devouring plagues and wrath, that are approaching neare unto them; they have no Pilot, poore forsaken creatures to shew them their rockes; they have either no Minister at all to teach them, either because the Parish is too poore, or the Church-living too great to maintaine a faithful man (the strongest Asses carrying the greatest burdens commonly) O woefull Physitians! sometimes they be prophane, and cannot heale themselves, and sometimes they be ignorant, and know not what to preach, unlesse they should follow

*1.
Reason.*

the steps of Master *Latimers* Fryer; or at the best, they shoot off a few pot-gunnes against grosse sinnes; or if they doe shew men their misery, they licke them whole againe with some comfortable ill applyed sentences (but I hope better things of you, my brethren) the mans Patron may happily storme else. Or else they say commonly, thou hast sinned, but comfort thy selfe, despaire not, Christ hath suffered, and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithfull watch-man to cry *fire, fire*, in that sleepe estate of sinne and darknesse wherein they lye; therefore whole Townes, Parishes, generations of men, are burnt up, and perish miserably, *Lam. 2. 14.*

2.
Reason.

Secondly, because they have no leisure to consider of their misery, when they have the meanes of revealing it unto them, as *Felix. Act. 24. 25.* Many a man hath many a bitter pill given him at a Sermon, but he hath no leisure

sure to chew upon it. One man is taken up with suites in Law, and another almost eaten up with suretiship, and carking cares how to pay his debts, and provide for his owne; another hath a great charge and few friends, and he saith the world is hard, and hence, like a Mole, roots in the earth, week-dayes and Sabbath-dayes; the world thus calling them on one side, and lusts on another, and the Devill on the other side, they have no leisure to consider of *Death, Devill, God, nor themselves, Hell nor Heaven*. The Minister cryes and knocks without, but there is such a noise and lumber of tumultuous lusts and vaine thoughts in their hearts and heads, that all good thoughts are sad unwelcome guests, and are knockt downe presently.

Thirdly, because if they have leisure, they are afraid to know it. Hence people cry out of Ministers, that they damne all, and will heare them no more, and they will not bee such fooles as to beleeve all that such say; the reason is, they are afraid to know

3.

the worst of themselves ; they are afraid to be cut, and therefore cannot indure the Chirurgion ; they thinke, to be troubled in mind as others are, is the very high- rode to despaire ; and therefore if they doe heare a tale, how one after hearing of a Sermon grew distracted, or drowned, or hanged himselfe, it shall be an *item*, and a warning to them, as long as they live, for troubling their heads about such matters. Men of guiltie consciences (hence) flie from the face of God, as prisoners from the Judge, as debtors from the Creditor But if the Lord of Hosts can catch you, you must and shall feelee with horrore of heart that which you feare a little now.

Reas. 4.

Fourthly, because if they be free from this foolish feare, they cannot see their misery, by reason that they looke upon their estates through false glasses, and by vertue of many false principles in their minds, they cheat themselves.

Which false Principles are these principally ; I will but name them.

First,

First, They conceive, God that made them will not be so cruell as to damne them.

1.

Secondly, Because they feele no misery (but are very well) therefore they feare none.

2.

Thirdly, because God blesteth the in their outward estates, in their Corne, childre, calling, friends, &c. would God blesse them so if he did not love them?

3.

Fourthly, because they thinke sinne to be no great evill; for all are sinners, so this cannot mischieve them.

4.

Fifthly, because they thinke Gods mercy is above all his works, though sinne be vile, yet conceiving God to be all mercy, all honey, and no justice, they thinke they are well.

5.

Sixthly, because they thinke Christ dyed for all sinners, and they confesse themselves to be great ones.

6.

Seventhly, because they hope well, and so thinke to have well.

7.

Eightly, because they do as most do, who never crying out of their sinnes while they lived, & dying like Lambs, at last they doubt not for their parts,

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doing as such doe, they shall dye happily as others have done.

9. Ninthly, because their *desires* and *hearts* are good, as they thinke.

10. Tenthly, because they doe as well as God will give them grace, and so God is in the fault *only*, if they perish.

These are the reasons and grounds upon which prophane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

2. *Sort.*

Secondly, Hollow Professors cheat and cozen their owne soules. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithlesse, saplesse, hollow, unsound creatures. These men twist their owne ruine with a finer thread, and can juggle better then the common sort, and cast mists before their owne eyes, and so cheat their owne soules.

It's

It's Ministers first worke to turne men from darknesse into this light. *Act. 26. 18.* and the Spirits first worke to convince men of sinne, *Joh. 16. 9.* and therefore it's peoples maine worke to know the worst at first of themselves.

Now the cause of these mens mistaking is three-fold.

First, the spirituall madnesse and drunkennesse of their *Understanding.*

Secondly, the false bastard peace begot and nourished in the *Conscience.*

Thirdly, the sly and secret distempers of the *Will.*

First, There are these seven drunken distempers in the understanding or minde of man, whereby he commeth to be most miserably deceived.

First, the understandings *Arrogancie.* You shall never see a man meane and vile in his owne eyes deceived, *Psal. 25. 9.* but a proud man or woman is often cheated; Hence proud *Haman* thought surely he was the man *whom*
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How men come to be deceived about their spirituall estates.

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the King would honour, when in truth it was intended for poore *Mordecai*: For, pride having once overspread the minde, it ever hath this propertie, it makes a penny stand for a pound, a sparke is blown up to a flame, it makes a great matter of a little seeming grace, and therefore the proud *Pharisee*, when he came to reckon with himselfe, hee takes his poore Counter, that is, *I am not as other men*, nor as this Publican, and sets it downe for 1000. pound, that is, he esteemes of himselfe, as a very rich man for it: So many a man because hee hath some good thing in himselfe, as, hee is pittifull to the poore, hee is a true man though a poore man, hee was never given to Wine, or Women. He magnifieth himselfe for this title, and so deceives and over-reckons himselfe. There are your *Bristow*-stones like Diamonds, and many Cheaters cozen Countrey folkes with them, that desire to be fine, and know not what Diamonds are. So many men are desirous to be honest
and

and to be reputed so, not knowing what true grace meanes, therefore Bristow-stones are pearles in their eyes. A little seeming grace shines so bright in their eyes, that they are halfe bewitched by it, to thinke highly of themselves, although they be but glittering seeming Jewels in a Swines snout. A cab of Doves dung was sould in *Samaritias* time of famine at a great rate; a man living in such a place, where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. A man that lookes through a red glasse, all things appeare red; a man looking upon himselfe through some faire spectacles, through some one good thing that he hath in himselfe, appeares faire to him. It is said, *Luke 20. ult. the Pharisees deuoured widdowes houses.* Might not this racking of Rents make them question their estates? No. Why? They for pretence *made long prayers*: so, many men are drunke now and

and then, but they are sorry ; they cannot but sinne , but their desires are good ; they talke idly , but they live honestly ; they doe ill sometimes , but they meane well. Thus when some good things are seene in themselves, pride puffs them with an overweening conceit of it , and so they cozen their owne soules.

2. Secondly, the understandings *Obstinacy*: whereby the minde having been long rooted in this opinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now, your old rooted, yet rotten professors, having growne long in a good conceit of themselves, will not beleieve that they have beene fooles all their life-time, and therefore now must pull downe, and lay the foundation againe ; and hence you shall have many say of a faithfull Minister, that doth convince and condemne them and their estate to be most wofull ; what ? shall such an upstart teach me ? doth he think to make me dance after his pipe, and so thinke that all my good prayers,
my

my *faith*, my *charitie*, have beene so long abominable & vile before God? No silver can bribe a man to cast away his old traditionall opinions and conceits whereby he cheats himselfe, till Christs blood doe it, 1 *Pet.* 1. 18. And hence the woman of *Samarita* objected this against Jesus Christ, that their old Fathers worshipped in that Mountaine, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *Joh.* 4. 20. Men grow crooked and aged with good opinions of themselves, and can seldome or never be set straight againe. Hence such kinde of people though they would faine bee taken for honest religious Christians, yet will never suspect their estates to be bad themselves, neither can they endure, that any other should search or suspect them to be yet rotten at the heart: And are not those wares and commodities much to be suspected, nay concluded to be stark naught, which the seller will needs put upon the chapman without seeing or looking on them first? Its a strong argument

ment we produce against the Papists Religion to be suspected to be bad, because they obtrude their opinions on their followers to be beleevd without any hesitation or dispute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honesty* or forme of piety are counterfeit wares, that cannot endure searching, because thou wilt not be driven from this conceit, *I am in a good estate*, I have been so long of this good mind, and therefore will not begin to doubt now. It's to be feared, that such kinde of people, (as I have much observed) are either notoriously ignorant, or have sometime or other fallen into some horrible secret grievous sinnes, as whoredome, oppression, or the like, the guilt of which lying yet secretly on them, makes them flie from the light of Gods truth, which would find them out, quarrelling both against it, and the Ministers that preach it, *Rom. 2.8*. And therefore as it is with theeves when they have any stolen goods brought within doores, they wil
not

not be searched or suspected, but say, they are as honest men as themselves that come to search, for they feare if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old Professors, when the Minister comes to search them, they clap to the doores upon the *man* and *truth* too, and say they hope to be saved as well as the best of them all. The reason is, they are guiltie, they are loath to be troubled and cast downe by seeing the worst of themselves, and thinke it's hard for them to goe to heaven, and be saved, if they have beene in a wrong way all their life-time. An honest heart will cry after the best meanes, *Lord search me*, Joh. 3. 20. and open all the doores to the entertainment of the straightest, strictest truths.

Thirdly, the understandings *Obscuritie* or ignorance of the infinite exactnesse, glorious puritie, and absolute perfection of the Law of God, whence it commeth to passe, that this burning Lamp or bright sunne of Gods Law,
being

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being set in their mindes, rotten grounds of their owne righteousness, doing some things accordidg to the Law of God, shines and glisters gloriously in their eyes, in the darke night time of dismall darknesse, by doing of which they thinke they please G O D, and their estates are very good, *I was alive*, saith *Paul*, Rom. 7. 9. *without the Law*, and he gives the reason of it, because sin did but sleepe in him like a cut-throat in an house, where all is quiet. Before the *Law* came, he saw not that deadly secret core of corruption, and that litter of Rebellion that was lurking in his heart, and therefore thought highly of himselfe for his owne Righteousnesse. The Gospell is a glasse to shew men the face of God in Christ, 2 Cor. 2. ult. The Law is that glasse that sheweth a man his owne face, and what he himselfe is. Now if this glasse be taken away, and not set before a deformed heart, How can a man but thinke himselfe faire? And this is the reason why civill men, formalists, almost every one, thinke better

better of themselves then indeed they are, because they reckon without their hoast, that is, they judge of the number, nature, and greatnesse of their sins by their owne bookes, by their owne reason, they look not Gods debt-book, Gods exact lawes over; and compare themselves therewith; If they did, it would amaze the stoutest heart, and plucke downe mens plumes, and make them say, Is there any mercy so great as to passe by such finnes, and to put up such wrongs, and to forgive such finnes and debts, one of which alone may undoe me; much more so many?

Fourthly, the understandings *Securitie or sleepinesse*, whereby men never reflect upon their owne actions, nor compare them with the rule; although they have knowledge of the Law of God, yet it is with them, as it is with men that have a faire glasse before the, but never beholding themselves in the glasse, they never see their spots. This is the woe of most unregenerate men; they want a reflecting power and light to judg of themselves by *Jer. 8. 6.* you

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shall

shall have them thinke on a Sermon, Here's for such an one, and such an one is touched here ; when it may be the same Sermon principally speakes of them ; But they never say, this concerneth me, I was found out through the goodnesse of the Lord to day, and surely the man spake unto none but unto me, as if some body had told him what I have done. And hence you shall find out many lame Christians, that will yeeld to all the truths delivered in a Sermon, and commend it too, but goe away, and shake off all truthes that serve to convince them. And hence many men, when they examine themselves in generall, whether they have grace or no, whether they love Christ or no, they think yes, that they doe with all their hearts; yet, they neither have this grace or any other, what ever they thinke, because they want a reflecting light to judge of generalls by their owne particular courses. For, tell these men, that he that loves another truely, will often thinke of him, speak of him, rejoyce in his company,

pany, will not wrong him willingly in the least thing: Now aske them if they *love* Christ thus; If they have any reflecting of light, they will see, where they have one thought of Christ, they have 1000. on other things. *Rejoyce*; nay, they are weary of his company in word, in prayer. And that they doe not onely *wrong* him, but make a light matter of it, when it is done, all are sinners, and no man can live without sin. Like a sleepey man (fire burning in his bed-straw) he cryes not out, when others haply lament his estate, that see a farre off, but cannot helpe him, *I say*, 42.25. A man that is to be hanged the next day, may dreame over-night, he shall be a King; why? because he is asleepe, he reflects not on himselfe. Thou mayest goe to the Devill and be damned, and yet ever thinke and dreame, that all is well with thee. Thou hast no reflecting light to judge of thy selfe. Pray, pray therefore that the Lord would turne your eyes inward, and doe not let the Devill and delusion shut you out of your owne

house from seeing what Court is kept there every day.

5.

Fifthly, the understandings *impiety*; whereby it lessens and vilifies the glorious grace of God in another: whence it comes to passe, that this deluded soule seeing none much better then himsele, concludes, if any be saved, I shall no doubt be one, *Isa. 26. 10, 11.* Men will not behold the Majestie of God in the lives of his people; many a man being too light, yet desirous to goe and passe for current, weighs himsele with the best people, and thinks, what have they that I have not? what doe they that I doe not? and if he see they goe beyond him, he then turnes his owne ballance with his finger, and makes them too light, that so he himsele may passe for weight.

And this vilifying of them and their grace, judging them to be of no other mettall then other men, appears in three particulars.

First, they raise up false reports of Gods people, and nourish a kennell of evill suspitions of them: if they know
any

any sin committed by them, they will conclude, they be *all such*; if they see no offensive sinne in any of them, they are then reputed a pack of *Hypocrites*: If they are not so uncharitable (having no grounds) they prophesie they will *hereafter* be as bad as others, though they carry a faire flourish now.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling onely by their outside, and by what they see in them, and so, like children, seeing starres a great way off, thinke them no bigger nor brighter then winking candles. They stand a far off from seeing the inside of a childe of God, they see not the glory of God filling that temple, they see not the sweet influence they receive from heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within.

Thirdly, If they see Gods people doe excell them, that they have better

lives, and better hearts, & better knowledge, yet they will not conclude that *they* have no grace, because it hath not that stamp that honest mens money hath. But this pranke they play, they think such and such good men have a greater measure, and a higher degree of grace then themselves, yet they dare be bold to thinke and say, *their* hearts are as upright, though they be not so perfect as others are; And so vilifie the grace that shines in the best men, by making this gold to differ from their owne copper, not essentially but gradually, and hence they deceive themselves miserably, not but that one (*starre* or) sincere Christian differs from another in glory: I speale of those men onely, that never were fixt in so high a sphere, as true honesty dwells, yet falsely father this bad conclusion, that they are upright for their measure, that they have not the like measure of grace received as others have.

6.

Sixthly, the understandings *idolatry*: whereby the minde sets up, and bowes

bowes down to a false image of grace; that is, the mind being ignorant of the height and excellence of true grace, takes a false scantling of it, and so imagins and fancies within it selfe, such a measure of common grace to be true grace, which the soule easily having attained unto, conceives it is in the state of grace, and so deceives it selfe miserably, *Rom. 10. 3.*

And the minde comes to set up her image thus.

First, the minde is haunted and pursued with troublesome feares of Hell. *Conscience* tells him, hee hath sinned, and the *Law* tells him he shall die, and *Death* appeares and tells him, he must shortly meete with him; And if he be taken away in his sinnes, then comes a blacke day of reckoning for all his privie pranks, a day of bloud, hor- rour, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keepe my soule from these miseries; he hopeth it shall not prove so evill with him, but feares it will.

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Secondly, Hereupon he desireth peace and ease, and some assurance of freedome from these evils. For it is an Hell above ground, ever to be on the wrack of tormenting feares.

3.

Thirdly, That he may have ease, he will not swagger his trouble away, nor drowne it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too :) Hereupon he desires to heare such Sermons, and reade such Bookes as may best satisfie him concerning the least measure of grace; for, sinne onely troubling him, grace onely can comfort him soundly: And so, *Grace*, which is meate and drinke to an holy heart, is but Physicke to this kinde of men, to ease them of their feares and troubles.

4.

Hereupon being ignorant of the height of *true* grace, he fancieth to himselfe such a measure of common *grace* to be true grace. As, if he feesles himselfe ignorant of that which troubles him:

him : so much knowledge will I then get, saith he. If some soule finnes in his practise trouble him, these he will cast away, and so reformes : If omission of good duties molests him, he will heare better, and buy some good Prayer-booke, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to doe as he doth ; and now he is quieted.

When he hath attained unto this pitch of his own, now he thinks himselfe a young beginner, and a good one too, so that if he dyeth, he thinks he shall doe well ; if he liveth, he thinks and hopes he shall grow better ; and when he is come to his owne pitch, here he sets downe his state fully satisfied. And now, if he be prest to get into the estate of grace, his answer is, *That is not to be done now*, he thanks God, *that care is past*. The truth is, (beloved) 'tis too high for him ; his owne legges could never carry him thither, all his grace, comming by his owne working, not by God Almightyes power. Let a man have false weights

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weights, he is cheated grievously with light gold; why? because his weights are too light: So these men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt pieces cheat them. Hence you shall have those men commend pithlesse, saplesse men for very honest men as ever brake bread; why? they are just answerable to their weights. Hence I have not much wondered at them, who maintaine that a man may fall away from true grace: The reason lyeth here: They set up to themselves such a common worke of grace to be true grace; from which, no wonder that a man may fall. Hence *Bellarmino* saith, That which is true Grace, *veritate essentia* onely, may be lost, not that grace which is true, *veritate firma soliditatis*; which latter, being rightly understood, may be called *speciall*, as the other, *common* grace. Hence also you shall have many Professors hearing a hundred Sermons, never moved to grow better. Hence likewise you shall see our com-
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mon Preachers comfort every one almost, that they see troubled in minde, because they thinke presently, they have true grace: Now they begin to be sorrowfull for their sinnes. 'Tis just according to their own light weights.

For the Lords sake take heed of this deceit. True grace (I tell you) it's a rare pearle, a glorious Sunne clouded from the eyes of all but them that have it, *Rev. 2. 18.* a strange, admirable, almighty worke of God upon the soule, which no created power can produce, as farre different in the least measure of it, from the highest degree of common grace, as a Devill is from an Angell; for 'tis Christ living, breathing, raigning, fighting, conquering in the soule. Downe therefore with your Idoll grace, your Idoll honesty; true Grace never aimes at a pitch, it aspires onely to perfection, *Phil. 3. 12, 13.* And therefore *Chrysostome* calls Saint Paul, *insatiabilis Dei cultor*: A greedy, insatiable, devouring worshipper of the Lord Almighty.

Seventhly, The Understandings er-

ront

your is another cause of mans ruine. And that is seene principally in these five things, these five errors or false conceits.

- i. First, In judging some trouble of minde, some light sorrow for sinne to be true Repentance ; and so thinking they doe repent, hope they shall be saved ; for sinne is like sweet poyson, while a man is drinking it downe by committing of it, there is much pleasure in it, but *after* the committing of it, there is a sting in it, *Prov. 23. 31, 32. then* the time commeth when this poyson workes, making the heart swell with griefe; sorry they are at the heart, they say, for it ; and the eyes drop, and the man that committed sin with delight, *now* cryes out with griefe in the bitterness of his soule ; *O that I, beast that I am, had never committed it, Lord, mercy, mercy, Prov. 5. 3, 4. 11, 12.* Nay, it may be, they will fast, and humble, and afflict their soules voluntarily for sin, and now they think they have repented, *Isa. 58. 3.* and hereupon, when they heare, that all
that

that sinne shall dye, they grant this is true indeed, except a man repent, and so they thinke *they have done already.* This is true, *At what time soever a sinner repents, the Lord will blot out his iniquities.* But this Repentance is not when a man is troubled somewhat in minde for sinne, but when he commeth to mourne for sinne as his greatest evill, as if he should see all his goods and estate on a light fire before him; and that not for some finnes, but all finnes, little and great; and that not for a time, for a fit and away (a Land floud of sorrow) but alwayes like a Spring never dry, but ever running all a mans life-time.

Secondly, In judging the striving of conscience against sinne, to be the striving of the flesh against the Spirit, and hence come these speeches from carnall blacke mouthes: *The spirit is willing, but the flesh is weake:* and hence men thinke, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate then the Children of God themselves: as
some.

sometime I once spake with a man that did verily think, that *Pilate* was an honest man, because he was so unwilling to crucifie Christ ; which unwillingnesse did arise onely from the restraint of conscience against the fact. So many men judge honestly, yet simply upon such a ground of themselves, they say, they strive against their sinnes, but Lord be mercitull unto them, they say *the flesh is fraile* ; and hence *Arminius* gives a diverse interpretation of the seventh Chapter of the *Romans* from ordinary Divines ; concerning which, *Paul* speakes in the person of an unregenerate man, because he observed divers gracelesse persons (as he saith himselfe) having fallen, and falling commonly into sins against conscience, to bring that Chapter in their owne defence and comfort, because they did that which they allowed not, vers. 15. and so it was not they, but *sinne* that dwelled in them.

And so, many among us know, they should be better, and strive that they may grow better, but through the
power

power of sin cannot; conscience telleth them they must not sinne, their hearts and lusts say they must sinne; and here forsooth is flesh and spirit: Oh no, here is, conscience and lust onely by the eares together. Which striving, *Herod, Balaam, Pilate*, or the vilest Reprobate in the world may have. Such a warre argueth not any grace in the heart, but rather more strength of corruption, and more power of sinne in the heart; as, it's no wonder if a horse run away when he is loose; but when his bit & bridle is in his mouth, now to be wilde, argueth he is altogether untamed and subdued. Take heed therefore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sinnes, though little sinnes; for thy sinnes may be, and, it is most certaine, are more powerfull *in thee*, then in others that have not the like strugglings, because *they* have not such checks as thou hast to restrain thee. Know therefore that the striving of the *Spirit* against the *Flesh*, is against
sinne,

sinne, *because it is sinne*; as a man hates a Toad, though he be never poysoned by it; But the striving of thy conscience against sinne, is onely against sin, because it is a *troubling*, or a damning sinne; The striving of the spirit against the flesh, is from a deadly hatred of sinne, *Rom. 7. 15.* But thy striving of conscience against sinne, is onely from a feare of the danger of sinne; for *Balaam* had a minde to curse the Israelites for his moneys sake, but if he might have had an house full of silver and gold (which is a goodly thing in a covetous eye) it is said, he durst not curse them.

3. Thirdly, In judging of the sinceritie of the heart by some good affection in the heart. Hence many a deluded soule reasons the case out thus with himself: Either I must be a prophane man, or an hypocrite, or an upright man. Not prophane, I thanke God, for I am not given to whoring, drinking, oppression, swearing: Nor hypocrite, for I hate these shewes, I cannot endure to appeare better without then I am within; there-

therefore *I am upright*. Why? Oh, because mine heart is good, mine affections & desires within are better then my life without, and what ever others judge of me, I know mine own heart, & the heart is all that God desires. And thus they foole themselves, *Prov. 28. 26*. This is one of the greatest causes and grounds of mistake amongst men that thinke best of themselves: they are not able to put a difference between the good desires and strong affections that arise from the love of Jesus Christ.

Selfe-love will make a man seeke his own good and safety; nence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and cary him into his chamber towards evening, and there privately make him seeke, and pray, and tug hard for pardon, for Christ, for mercy, *Lord evermore give us of this bread*. But the love of Christ makes a man desire Christ and his honour for *himselfe*, & all other things for Christ. It is true, the desires of Sonnes in
O Christ

Christ by faith are accepted ever, but the desire of servants, men that worke onely for their wages out of Christ, are not.

4.

Fourthly, In judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aime at Gods glory, and yet perish? Yes, and ordinary too, A man may be liberall to the poore, maintaine the Ministry, be forward and stand for good things, whence he may not doubt but that God loves him: But here is the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his generall course his utmost and last end: A subtle Apprentice may doe all his Masters work, but he may take the gaine to himselte, or divide it betwixt his Master and himselte, and so may be but a Knave, as our servant as he seemes to be: So a subtle heart, (yet a vile villanous heart) may forsake all the world, as Judas did, may binde himselte Apprentice to all the duties God requireth outwardly

2 King. 10.
18.

ly at his hands, and so doe good works, but what's his last end? It's that hee might gaine respect or place, or that Christ may have some part of the glory, & he another. *Simon Magus* would give any money sometimes that he could pray so well, know so much, and doe as others doe, and yet his last end is for himselfe; but *how can you beleeve, if you seeke not that glory that comes from God, sayest Christ?* there's many seeke the honour of Christ, but doe you seeke his honour *only*; Is it your last end, where you rest and seeke no more but *that*? if thou wouldest know whether thou makett Christs glory thy last end, observe this Rule:

If thou art more grieved for the eclipse of thine owne honour, and for thine owne losses, then for the losse of Gods honour, it is an evident signe thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore doest not seeke Gods honour, in the prime and chiefest place. Sinne troubled *Paul* more than all the plagues and miseries

of the world: Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted, but the Lord may lose his honour daily by thine owne finnes: and those that be round about thee, but not a teare, not a sigh, not a groane to behold such a spectacle: As sure as the Lord lives, thou seekest not the Lords name, or honour, as thy greatest good.

5.

Fifthly, In judging the power of sinne to be but *infirmities*; for if any thing trouble an unregenerate man, and makes him call his estate into question it is sinne, either in the being or power of it. Now sinne in the being ought not, must not make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sinne onely can trouble a man. Now if a man doe judge of this to be onely but *infirmities*, which the best are compassed about withall; he cannot but lie downe securely, and thinke himselfe well. And if this er-
rour

rour be setled in one that lives in no one knowne sinne, it is very difficult to remove : for let the Minister cast the sparkes of hell in their faces, and denounce the terrour of God against them, they are never stirred : why ? because they thinke *here's for you that live in sinne*, but as for themselves, although they have sinnes, yet they strive against them, and so cannot leave them ; for, *we must have sinne as long as we live here*, they say. Now marke it, there's no surer signe of a man under the bloudy raigne, and dominion of his lusts and sinnes, than this ; that is, to give way to sinne, (though never so little and common) nor to be greatly troubled for sinne) for they may be a little troubled) because they cannot overcome sinne ; (I deny not, but the *best* doe sinne daily ; yet this is the disposition of *Paul*, and every child of God, he mourneth not the lesse, but the more for sinne ; though he cannot quite subdue them, cast them out and overcome them. As a prisoner mourns the more that he is bound with such

fetters he cannot breake; so doth every one truly sensible of his woefull captivitie by sinne; This is the great difference between a *raging sinne* a man will part with all, and a sinne of infirmity a man cannot part withall; a sinne of *infirmity* is such a sinne as a man would, but cannot part with it, and hence he mournes the *more* for it. A *raging sinne* is such a sinne, as a man happily by vertue of his lashing conscience, would sometimes part withall, but cannot, and hence mournes the *lesse* for it, and gives way unto it. Now for the Lords sake take heede of this deceit; for I tell you, those finnes you cannot part withall, if you groane not day and night under them, (saying, O Lord, helpe me, for I am weary of my selfe) and my life will certainly undoe you. You say, you cannot but *speake idely*, and *thinke vainely*, and *doe ill*, as all doe somerimes; I tell you, those finnes shall be everlasting chaines to hold you fast in the power of the Devill, untill the Judgement of the great day.

And thus much of the understandings corruption, whereby men are commonly deluded; Now followeth the second.

Secondly, in regard of the false bastard peace begot in the conscience. Why should the Campe tremble when Scouts are asleepe, or give a false report, when the enemies are neare them? Most men thinke they are in a safe estate, because they were never in a troubled estate, or if they have beene troubled, because they have got some peace and comfort after it.

2.

Now this false peace is begot in the heart, by these four meanes.

How false peace is bred in the soule.

1. By *Sathan*.
2. By *false Teachers*.
3. By a *false spirit*.
4. By a *false application* of true promises.

I. By *Sathan*, whose Kingdome shall fall if it should be divided, and be alwayes in a combustion: hence he la-

I.

boureth for Peace, *Luke 11.21. When the strong man keepeth the palace, his goods be in peace*, that is, when Satan armed with abundance of shifts and carnall reasonings possesseth mens soules, they are at peace.

Now looke as Masters give their servants peace, even so the devill.

1. By removing all things that may trouble them: and

2. By giving unto them all things that may quiet and comfort them, as meat, drinke, rest, lodging, &c. so doth Sathan deale with his slaves and servants.

First, by removing those sins which trouble the conscience; for a man may live in a sinne, and yet never be troubled for that sinne; for sinne against the light of conscience onely troubles the conscience; as children that are tumbling and playing in the dust, they are not troubeld with all the dust, nay they take pleasure to wallow in it; but onely with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting

to Christ, that hee had kept all the commandements from his youth, *but went away sorrowfull*, because that dust, *that sinne* he lived in with delight before, fell into his eyes, and therefore was troubled: Now marke the plot of the Devill, when he can make a man live, and wallow, and delight in his sinnes, and so serve him, and yet will not suffer him to live in any sinne against conscience, whereby he should be troubled, and so seeke to come out of his woefull estate, *he is sure this man is his owne*; and now a poore deluded man himselfe goes up and downe, not doubting but he shall be saved; why? because their conscience (they thanke God) is cleare, and they know of no one sinne they live in, they know nothing by themselves, that may make them so much as suspect their estate is bad, *Matth. 9. 13. I came not to call the righteous, but sinners to repentance*, that is, such an one as in his owne opinion is fish-whole; every sinne being a child of Gods sicknesse, he is never without some kinde of sorrow: but some sinnes onely

onely being a naturall mans sicknesse, they being removed, he recovers out of his former sorrow, and growes well againe; and thinkes himselfe sound: but, the Lord Jesus never came to save such, therefore Satan keepes possession of them. For the Lords sake looke to this subtilty; many thinke themselves in a good estate; because they know not the particular sinne they live in, whereas Satan may have stronger possession of such as are bound with his invisible fetters and chaines, when those that have their pinching bolts on them may sooner escape.

2.

Secondly, By giving the soule libertie to recreate it selfe in any sinfull course, wherein the eye of conscience may not be pricked and wounded. Servants when they are put alwayes to worke, and never can goe abroad, are weary both of work and Master: that Master pleaseth them, that giveth them most libertie. To be pent up all the day long in doing Gods worke, *watching, praying, fighting* against every sinne, this is a burden, this is too strict,

strict, and because that they cannot endure it, they thinke the Lord lookes not for it at their hands. Now Satan gives men libertie in their sinfull courses; and this libertie begets peace, and this peace makes them thinke well of themselves, *2 Pet. 2. 19.* There's many rotten professors in these dayes, that indeed will not open their mouths against the sincere hearted people of God, yet they walke loosely, and take too much libertie in their speeches, liberty in their thoughts, liberty in their desires and delights, libertie in their company, in their pastimes, and that sometimes under a pretence of Christian libertie, and never trouble themselves with these needlesse controversies; to what end, or in what manner doe I use these things? whereas the righteous man feareth alway, considering there is a snare for him in every lawfull liberty. May not I sinne in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the Devill gives, and the world takes, besots most men with a foolish opinion, that all is well with them.

Third-

3.

Thirdly, by giving the soule good dyet, *meate* and *drinke* enough, what dish he likes best. Let a Master give liberty, yet his servant is not pleased, unlesse he hath meate and drinke and food : so there's no wicked man under Heaven, but as he takes too much liberty in the use of lawfull things, so he feedeth his heart with some unlawfull secret lust, though all the time they live in it, it may be, it is unkown to them, *Luk. 16. Dives* had his dish, his *good things*, and so sang himselfe a sleepe, and bad his soule take his ease and rest : yea observe this dyet is poysoned in it selfe, but ever commended to the soule as wholsome, good, and lawfull. They christen sinne with a new name, as Popes are at their election ; if he be bad, they call him sometimes *Pius*, if a coward, *Leo*, &c. So *covetousnesse*, is good husbandry ; *company keeping* , good neighbourhood ; *lying*, to save their credit from carcking, but a handsome excuse : and hence the soule goes peaceably on, and beleeves he is in a good estate.

Fourth.

Fourthly, by giving the soule rest and sleepe, that is, cessation sometimes from the act of sinne; hence they are hardly perswaded that they live in sin, because they cease sometimes from the act of sinne, as no man doth alwayes sweare, nor is he alwayes drunk, nor alwayes angry. They think, onely their falls in these or the like sinnes, are slips and falls, which the best man may have sometimes, and yet be a deare child of God. Oh! Satan will not alwayes set men at his worke; for if men should alwayes have their cups in their hands, and their queanes in their armes; if a covetous man should alwayes root in the earth, and never pray, never have good thoughts, never keepe any Sabbath, if a man should alwayes speake idely, and never good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth; but by giving men respite from sinning for a time, Satan getteth stronger possession afterwards, as *Matth. 12. 43. when the uncleane spirit is gone out of a man, it returns*

turnes worse. Sampsons strength alwayes remained, and so doth sinnes strength in a naturall man, but it never appears untill temptation come.

5.

Fifthly, By giving the soule faire promises of Heaven and eternnall life, aud fastning them upon the heart. Most men are confident their estate is good, and though God kils them, yet will they trust in him, and cannot be beaten from this. Why? oh; Satan bewitcheth them: For as he told *Evah* by the Serpent, *shee should not dye*, so doth he insinuate his perswasions to the soule, though it live in sinne, he shall not dye, but doe well enough, as the precisest. Satan gives thus good words, but wofull wages, the eternall flashes of Hell.

II.

II. *By false Teachers.* Who partly by their loose examples, partly by their flattering doctrines in publike, and their large charitie in private, dawbing up every one (especially that is a good friend unto them) for honest and religious people, and if they be but a little troubled, applying comfort

fort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly passport, and so they goe out of the world, and dye like Lambes, being wofully cheated, *Matth. 24. 11.* Looke abroad in the world, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemne them, and their hearts acquit them; the reason is, such and such a Minister will goe to the Ale-house, and he never prayes in his Family, and he is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by foure hundred false Prophets. Whilst the Minister is of a loose life himselfe, he will winke at others and their faults, least in reprovng them, he should condemne himselfe, and others should say unto him, Physitian, heale thy selfe. Theeves of the same
com-

company will not steale from one another, least they trouble thereby themselves ; and hence they give others false Cards to saile by, false Rules to live by ; their unconscionable large charitie, is like a gulse that swalloweth Ships (soules I meane) tossed with tempests and not comforted, *Isa. 54. 7, 8.* and hence all being fish that cometh to their net, all men thinke so of themselves

III.

III. *A false spirit.* This is a third cause that begets a false peace ; as there is a true Spirit that witnesseth to our spirits, that wee are Sonnes of God, *Rom. 8. 16.* So there is a false spirit, just like the true one, witnessing that they are the Sonnes of God, *1 John 4. 1.* we are bid to try the spirits : now, if these spirits were not like Gods true Spirit, what need tryall ; As, what need one try whether dirt be gold, which are so unlike to each other. And this spirit I take to be set downe, *Matth. 24. 23.* Now looke as the true Spirit witnesseth, so the false spirit, being like it, witnesseth also.

First,

First, The Spirit of God humbles the soule : So before men have the witnesse of the *false spirit*, they are mightily cast downe and dejected in spirit, and hereupon they pray for ease and purpose to lead new lives, and cast away the weapons, and submit, *Psal.* 66. 3.

Secondly, the Spirit of God in the Gospel reveales Jesus Christ, and his willingnesse to save ; so the *false spirit* discovereth Christs excellency and willingnesse to receive him, if he will but come in. It fareth with this soule as with Surveyors of Lands, that take an exact compasse of other mens grounds, of which they shall never enjoy a Foot. So did *Balaam*, *Num.* 24. 5, 6. this false spirit sheweth them the glory of Heaven and Gods people.

Thirdly, Hereupon the soule cometh to be affected, and to taste the goodnesse and sweetnesse of Jesus Christ, as those did, *Heb.* 8, and the soule breakes out into a passionate admiration : Oh ! that ever there should

be any hope for such a vile wretch as I am and have been, and so joyes exceedingly, like a man halfe way wrapt up into Heaven.

4.

Fourthly, Hereupon the soule being comforted after it was wounded, now calleth God, *my God*, and Christ, *my sweet Saviour*, and now it doubts not but it shall be saved; why? because I have received much comfort after much sorrow, and doubting, *Hos. 8. 2, 3.* and yet remains a deluded miserable creature still. But here marke the difference betweene the witnesse of each spirit. The *false spirit* makes a man beleeve he is in the state of grace, and shall be saved, because he hath *tasted* of Christ, and so hath been comforted, and that abundantly: But the *true Spirit* perswades a man, his estate is good and safe, because he hath not onely tasted, but *bought* this Christ; as the wise Merchant in the Gospel, that rejoyced he had found *the pearle*, but yet staves not here, but sells away all, and *buyes* the pearle. Like two Chapmen that come to buy Wine,
the

the one tastes it, and goeth away in a drunken fit, and so concludes it is his : So a man doth, that hath the false spirit : but the true spirited man doth not onely taste, but buyes the Wine, although he doe not drinke it all downe, when he cometh to taste it ; yet he having been incited by tasting to buy it, *now* he calls it his owne : So a child of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetnesse that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his owne.

Againe, the false spirit having given a man comfort and peace, suffers a man to rest in that estate ; but the true spirit having made the soule taste the Love of the Lord, stirreth up the soule to doe and worke mightily for the Lord. Now the soule cryeth out ; *What shall I doe for Christ that hath done wonders for me ?* if every haire on my head were a tongue to speake of his goodnesse, it were too little. *Ne-*

*hem. 8. 10. the joy of the Lord is our strength. Psal. 51. 12. Uphold me with thy free spirit, or as the Chaldean paraphrase hath it, thy kingly spirit; the Spirit of Adoption in Gods childe is no underling, suffering men to lye downe, and cry, my desires are good, but flesh is fraile; No, It is a kingly spirit that raignes where it li-
veth.*

IV.

I V. *False applying of true promises,* is the last cause of false peace. And when a man hath Gods Spirit within, and Gods hand and promise (as he thinks) for his estate, now he thinkes all safe. This did the *Jewes*, they said, *Wee have Abraham to our Father*, and so reputed themselves safe, God having made them promise, *I will be a God of thee, and of thy seed.* But here is a difference betweene a child of Gods application of them & a wicked mans; the first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the *dugge* belong, but to the childe that liveth upon it? The other lives upon his

his lusts, and creatures, and yet catcheth hold on the promise.

By these foure means is begot a bastard false peace.

Thus much of the second cause of mans deceiving himselfe; False peace in the *Conscience*.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves. Which are many. I will onely name three.

First, When the *Will* is resolved to goe on in a sinfull course, and then sets the understanding a worke to defend it. Whence it fareth with the soule, as with a man that commeth to search for stollen goods, who having received a bribe afore-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnesse of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himselfe, as many doe, except *there*

III.

I.

where his darling lust lyes, *he sits upon that*, and covers it willingly from his owne eyes, *as Rachel did upon stolne gods*, and so never findes out himselfe, *Jo. 3. 20.* a man that hath a mind to sleepe quietly, will cause the curtaines to be drawne, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping : So a man having a mind to sleepe in some particular sinfull course at his ease, will search himselfe, and let some light come into his minde.

And hence many prophane persons, that know much, (their opinions are orthodox, their discourse savoury) yet doe they know little of themselves, and of those sinnes and lusts that haunt them, which they must part with, because this light troubleth them, it hindereth them from sleeping in their secure estate, and therefore they draw the curtaine here : Hence many men that live in those sinnes of the grossest usury, finding the gaine, and tasting the sweet of that sinne, will reade all bookes, goe to all those Ministers, they

they suppose, that hold it lawfull, and so pick up and gather reasons to defend the lawfulnessse of the sinne, and so because they would not have it to be a sinne, finde out reasons whereby they thinke it no sinne; but the bottome is this, their *will* hath got the bribe, and now the understanding playes the lawyer: and hence men live in the most crying finnes, and are sure to perish, because they will not know they are in an error.

Secondly, when the *will* sets the understanding a worke to extenuate and lessen sinne: for many, when they see their finnes, yet make it small by looking at the false end of their opticke glasse; they thinke such small matters never make any breach betweene the Lord and their soules. Hence they say, *the best man finnes seven times a day*, and *who can say my heart is cleane*? What is the reason that a childe of God hath little peace many times after commission of small finnes? Oh! it is because they see the horrible nature of the least sinne: small wrongs against so

deare, so great a friend as the Lord is, it cuts their hearts; yet a carnall heart it never troubled for great finnes, because they make a light matter of them.

3.

Thirdly, Wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne, as the horse into the battell. Hence men never feare their estates, because they know not Gods wrath hanging over them. Coldest Snakes when they are frozen with cold, never sting nor hurt; one may carry a neast of them in his bosome: but bring them to the fire, then they hisse and sting: so sinne when it is brought neare Gods wrath, (that devouring fire) it makes men cry out of themselves, then I am undone, oh I am a lost creature; but being not thus heated, sinne never makes a man cry out of himselfe.

These are the causes why men are ignorant of their woefull, miserable estate, which *Ignorance* is the first Rocke, or the first powder

The Sincere Convert.

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der-plot that spoyles thousands.
Yet, there are three more dangerous, because more secret.

Now followeth the second reason of mens ruine. By reason of mans *carnall securitie*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery, when they know it : for if a mans minde understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groane under it, he will never greatly care to come out of it, *Isa. 29. 9, 10.* Now this is the estate of many a soule, he doth know his misery, but by reason of the sleepy, secure, senseles spirit of slumber, he never feeles it, nor mournes under it, and so comes not out of it.

Now the Reasons of this security are these.

Because God powres not out the full measure of his wrath upon men, because hee kindles not the pile of wrath that lyes upon men, its reserved
and

The second Reason why men ruine themselves.

Reas. I.

Nahum 1.

2.

The
Lord
God
of
Israel
is
in
the
midst
of
the
city
of
Nineveh

and concealed, *not revealed from heaven*, and so long, let God frown, Ministers threaten, and smaller judgements drop, yet they will never seeke shelter in Jesus Christ, but sleepe in their sinnes, untill God raine downe floods of horrou, bloud, fire, untill Gods arrowes sticke in mens hearts, they will never seeke out of themselves unto Jesus Christ, *Eccle. 8. 11.* so long as Gods plagues were upon *Pharaoh*, he giveth faire words, and *Moses* must be sent to pray for him: but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods sword is in his scabberd, men have such stout hearts, that they will never yeeld; God must wound, and cut deep, and stab, and thrust to the very heart, else men will never yeeld, never awaken, till Gods fists be about mens eares, and he is dragging them to the stake; men will never awake and cry for a pardon and deliverance of their woefull estate.

Reas. 2.

Secondly, because if they doe in part feele, and so feare Gods wrath, they

they put away the evill day farre from them, they hope they shall doe better hereafter, and repent some other time, and therefore they say, soule eate, drinke, follow thy sports, cups, queanes; thou hast a treasure of time which shall not be spent in many yeares, *Isay 22. 12, 13.* that looke as it is with the waxe, let it be of never so pliable a disposition, and the fire never so hot, yet if it be not brought neare the fire, and be held in the fire, it never melts, but still remaines hard: so it is here. Let a man or woman have never so gentle or pliable a nature, and let Gods wrath be never so hot and dreadfull in their Judgements, yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remaine hard-hearted, secure, sleepey wretches, and never groane to come out of their wocfull estate; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be

bee better, yet never cry out of themselves, nor ever seeke earnestly for mercy, till they lie upon their death-bed, and then, oh the promises that they ply God with ! try me Lord, & restore me once more to my health, and life againe, and thou shalt see how thankfull I will be ; because that now they apprehend wrath and misery neare unto them, *Heb. 3. 13.*

Reas. 3.

Thirdly, Because they thinke they can beare Gods wrath, though they doe conceive it neare at hand, even at the very doores : men thinke not that Hell is so hot, nor the devill so black, nor God so terrible as in deede he is. And hence wee shall observe the Prophets present Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to beare Gods wrath, *Nahum 1. 9.* and hence we shall have many men desperately conclude, they will have their swinge in sinne, and if they perish they hope they shall be able to beare it, *it is but a damning* they thinke, and hence they

they goe on securely. O poore wretches ! the devill scares and feares all the world, and at Gods wrath the devills quake, and yet secure men feare it not, they think hell is not so terrible a place.

Fourthly, because they know no better an estate: Hence though they feele their wofull and miserable condition, yet they desire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they finde in this miserable Inne, untill they come to Hell; for such a man pursued by outward miseries or inward troubles, there staves. O miserable man that makes shift till he come to Hell. They may heare of the happy estate of Gods people, but not knowing of it experimentally, they stay where they are, *Joh. 4. 14.*

Take a Princes childe, and bring it up in a base house and place, it never aspires after a Kingdome or Crowne: So men, hatcht in this world, know-
ing

ing no better an estate, never cast about them to get a better inheritance than that they scramble for here. Wives mourne for the long absence of their beloved Husbands, because they know them and their worth. God may absent himself from men, weeks months, yeares, but men shed not one teare for it, because they never tasted the sweetnesse of his presence. It is strange to see men take more content in their cups and cards, pots and pipes, dogges and hawkes, than in the fellowship of God and Christ, in Word, in prayer, in Meditation, which Ordinances are burdens and prisons unto them. What is the reason of it? Is there no more sweetnesse in the presence of Gods smiling in Christ, than in a filthy Whore? Yes, but they know not the worth, sweetnesse, satisfying goodnesse of a God; yet into fresh waters they will never returne, because now they taste a large difference of each estate: So it is here, if men did but once taste of the happinesse of Gods people, they would not for a thousand

land worlds be one halfe houre in their wild loose Sea againe.

Fifthly, because if they doe know a better estate, yet their present pleasures, their sloth doth so bewitch them, and Gods denyals when they seeke unto him, doe so farre discourage them, that they sleepe still securely in that estate. A slothfull heart bewitched with present ease and pleasures and delights, considering many a teare, many a prayer must it make, many a night must it breake its sleepe, many a weary step must it take towards heaven and Christ, if ever it come there, growes discouraged and deaded, and hard-hearted in a sleepy estate, and had rather have a bird in the hand then two in the bush, *Prov. 1. 32. Jer. 48. 11.* The *Israelites* wished that they were at their Onyons and gralike againe in *Egypt*. Was there no *Ganaan*? yes, but they wished thus beëuse there were walls built up to heaven, and Giants sonnes of *Anack* in the Land, difficulties to overcome. O slothfull hearts! Secondly, because
God

Reas. 5.

God sometime put them to straights, and denied them what they sought for, they were of such a waspish, teasty, sullen spirit, that because the Lord had them not alwayes no his knees, they would runne away : so many a man meets with sorrow enough in his sinfull, dropsie, drunken estate, he heares of heaven and a better estate; yet, why goes he to his lusts and flesh-pots againe ? Oh ! because there are so many difficulties and blocks and hindrances in his way, and because they pray and finde not ease, therefore they eate, drinke, laugh, sport and sleepe in their miserable estate still, *Matth. 7. 14.* therefore men walke in the broad way, because the other way to life is straight and narrow, it is a plague, a burden, a prison to be so strict; men had rather sit almost an houre in the stockes, than be an houre at prayer; men had rather be damned at last, than sweat it out and runne through the race to receive a Crowne, and hence, men remaine secure.

Sixthly,

The Sincere Convert.

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Sixthly, because of the strange strong power of sin, which beares that sway over mens soules, that they must serve it; as prisoners stoope to their Jaylor; as souldiers that have taken their pay, *their pleasure of sinne*, must follow it as their Captaine, though they goe marching on to eternall ruine: nay though Doomes day should be to morrow, yet they must and will serve their lusts. As the Sodomites when they were smitten with blindnesse, which tormented their eyes, as though they had beene pricked with thornes, for so the Hebrew word signifies, even when destruction was neare, they groped for the doore. Men cannot but sin though they perish for sinne; hence they remaine secure.

Reas. 6.

Rom. i.
ult.

Seventhly, Despaire of Gods mercy: hence, like *Cain*, men are Runnagates from the face of God; men thinke they shall never siade mercy when all is done: hence they grow desperately sinfull; like those *Italian Senators*, that despairing of their lives (when upon submission they had been

Reas. 7.

Q

pro-

promised their lives, yet being conscious of their villany, made a curious banquet, & at the end of it, every man dranke up his glasse of poyson, & killed himselfe: so men feeling such horrible hard hearts, and being privie to such notorious finnes, they cast away lives, and heaven, and soules for lust, and so perish wofully, because they lived desperately, and so securely.

Reas. 8.

Eighthly, Because men nourish a blinde, false, flattering hope of Gods mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they *may* be in a good estate, and God may love them; hence they lie downe securely, and rest in their flattering hope. Hence observe, those people that feldome come to a conclusion, to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remaine secure in their condition; they commonly grow to this desperate conclusion; that they hope God will be mercifull unto them; if not, they cannot helpe it: like the man that
had

had on his Target the picture of God and the Devill: under the first he writ, *Sit tu non vis, if thou wilt not*; under the other he writ, *Ipse rogat, here's one will.*

Niathly, because men bring not their hearts under the hammer of Gods word to be broken, they never bring their consciences to be cut. Hence they goe on still securely with festered consciences. Men put themselves aboue the word, and their hearts above the hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the word, and so remaine secure sorts all their dayes: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the word.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sinne; men chew not these pills: hence they never come to be affected nor awakened.

Reas. 9.

Reas. 10.

Use.

Awaken therefore all you secure creatures ; feele your misery , that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearefull, if ever thou dost perish ; and is thine heart secretly secure, so damnably dead, so desperately hard , that thou hast no heart to come out of it : what? no sigh, no teares ? canst thou carry all thy finnes upon thy back, like *Sampson* the gates of the Citie, and make a light matter of them ? Dost thou see hell fire before thee, and yet wilt venture ? art thou worse than a beast which we cannot beate nor drive into the fire, if there be any way to escape : oh get thine heart to lament & mourne under thy miseries, who knowes then but the Lord may pittie thee ? But oh hard heart ! thou canst mourne for losses and crosses, burning of goods and houses, yet though God be lost, and his image burnt downe, and all is gone, thou canst not mourne. If thine heart were truely affected, the pillow would be washed with thy teares, and the wife

wife in thy bosome would be witness to thine heart-breakings in mid-night for those finnes which have grieved the Spirit of God many a time, thou couldest not sleepe quietly, nor comfortably without assurance. If you were sicke to death, Physicians should heare how you doe; and if you were humbled, we should have you in the bitterness of your spirit cry out, *What shall we doe?* but know it, thou must mourne here or in hell. If God broke Davids bones for his adultery, and the Angels backs for their pride; the Lord, if ever he saves thee, will breake thine heart too.

Quest. But thou wilt say, how shall I doe to get mine heart affected with my misery?

Ans. Take a full view of thy misery. 2. Take speciall notice of the Lords readinesse and willingnesse to receive thee yet unto mercy; for, two things harden the heart. 1. false hope: whereby a man hopes, he is not so bad, as indeed he is. 2. No hope; whereby a man when he seeth himselfe so noto-

Quest.

Ans. 1.
How to
get a broken
heart.

riously bad, thinks there is no willingnesse in the Lord to pardon or receive such a monster of men to mercy; and if neither the hammer can breake thy stony heart, nor the Sunshine of mercy melt it, thou hast an heart worse then the Devill, and art a spectacle of the greatest misery. 1. In regard of sinne, 2. In regard of Gods wrath.

First, in regard of sinne. Thou hast sinned, and that grievously against a great God, thou makest no great matter of this: No, but though it be no load to thee, it's a load on the Lords heart, *Isa. 1. 24.* and time will come he will make the whole sinfull world by Rivers of fire and bloud to know what an evill it is.

For 1. In every sin thou dost strike God, and sling a dagger at the heart of God. 2. In every sin thou dost spight against God: for if there were but one onely thing wherein a man could doe his friend a displeasure, was not here spight seene if he did that thing? Now tell me, hath not the Lord beene a good friend unto thee? Tell mee, wherein

wherein hath hee grieved thee ? and tell me, in what one thing canst thou please the devill, and doe God a displeasure, but by sinne ? yet O hard heart, thou makest nothing of it ; but consider thirdly, in every sin thou dost dethrone God, and setteth thy selfe above God : for in every sinne, this question is put, whose will shall be done, Gods will or mans ? Now man by sinne sets up his owne will above the Lords, and so kicks God, (blessed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this breake your hearts ?

Consider then of Gods wrath ; the certainty of it, the unsupportablenesse of it, how that dying in thy sinnes, and secure estate, *it shall fall* ; for when men cry, *Peace, Peace*, then commeth *sudden destruction* at unawares ; pray therefore to God to reveale this to thee, that thine heart may breake under it. Secondly, consider of the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreates

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thee

1 Thes. 5.
34.

2 Cor. 5.
19.

3. General Reason of mans ruine.

thee to take it, and waiteth every day for thee to that end.

The third Reason of mans ruine is, that *carnall confidence*, whereby men seek to save themselves, and to scramble out of their miserable estate by their owne duties and performances, when they doe feeble themselves miserable: the soule doth as those *Hos. 5. 13.* men when they be wounded and troubled, they never look after Jesus Christ, but goe to their owne waters to heale themselves; like hunted Harts when the arrow is in them, *Rom. 9. 31, 32.*

For the opening of this point, I shall shew you these two things.

1. Wherein this resting in *Duties* appeares.

2. Why doe men rest in *themselves*.

Wherein Mens Resting in *Duties* appeares.

First, this resting in *Duties*, appeares in these Eleven degrees.

1. The soule of a poore sinner, if ignorantly bred and brought up, rests confidently in superstitious vanities.

Aske

Aske a devout Papist, how he hopes to be saved ; he will answer, By his good workes. But enquire further; what are these good workes : why, for the most part superstitious ones of their owne inventions (for the Crow thinkes her owne bird fairest) as whipping themselves, pilgrimage, fasting, mumbling over their Pater-nosters, bowing downe to Images and Crosses.

2. Now these being banished from the Church and Kingdome, then men stand upon their titular profession of the true Religion, although they be Devills incarnate in their Lives. Look up and down the Kingdome, you shall see some roaring, drinking, dicing, carding, whoring in Tavernes and blind Alehouses ; others belching out their oathes, their mouthes ever casting out like *raging Seas* filthy frothy speeches : others, like *Ismaels*, scoffing at the best men, yet these are confident they shall be saved. Why, (they say) they are no Papists, hang them, they will die for their Religion, and rather burne

Zeph. 3.
11.

burne than turne againe by the grace of God. Thus the Jewes boasted, they were *Abrahams seede* : so our carnall people boast ; Am not I a good Protestant ? am not I baptized ? doe I not live in the Church, and therefore resting here, hope to be saved ? I remember a Judge, when one pleaded once with him for his life, that hee might not be hanged, because he was a Gentleman; he told him, that therefore hee should have the Gallows made higher for him; so when thou pleadest, I am a Christian and a good Protestant (yet thou wilt drinke, and sweare, and whore, neglect prayer, and breake Gods Sabbath) and therefore thou hopest to be saved; I tell thee thy condemnation shall be greater, and thy plagues in hell the heavier.

3.

3. If men have no peace here, then they fly to, and rest in the goodnesse of their insides : you shall have many a man, whom if you follow to his chamber, you shall finde very devout, and they pray heartily for the mercy of God, and forgivenesse of sinnes : but follow

follow them out of their Chambers, watch their discourses, you shall finde it frothy and vaine, and now and then powdered with *faith* and *troth*, and obscene speeches. Watch them when they are crost, you shall see them as angry as Waspes, and swell like Turkeys, and so spit out their venome like Dragons. Watch them in their journeyes, and you shall see them shoot into an Ale-house, and there swill and swagger, and be familiar with the scumme of the countrey for prophaneesse, and halfe drunke too sometimes. Watch them on the Lords day, take them out of the Church once, and set aside their best clothes, they are the same then as at another time; and because they must not worke nor sport that day, they thinke they may with a good conscience sleepe the longer on the morning. Aske now such men how they hope to be saved, seeing their lives are so bad; they say, though they make not such shews, they know what good prayers they make in private, their hearts they say are good. I tell

tell ye brethren, he that trusteth to his owne heart, and his good desires, and so resteth in them, is a foole. I have heard of a man that would haunt the Tavernes and Theaters, and whore-houses at *London* all day, but he durst not goe forth without private prayer in the morning, and then would say at his departure; now devill doe thy worst, and so used his prayers(as many doe) onely as charms and spels against the poore weake cowardly devill, that they thinke dares not hurt them, so long as they have good hearts within them, and good prayers in the chamber; and hence they will goe neare to raile against the Preacher as an harsh Master, if he doe not comfort them with this, that God accepts of their good desires.

4.

4. If their good hearts cannot quiet them, but conscience tells them, they are unsound without, and rotten at core within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring

ring finnes, and now all the Countrey
saith, he is become a new man, and he
himselſe thinkes he ſhall be ſaved,
2 *Pet.* 2. 20. they eſcape the pollutions
of the world, as ſwine that are eſcaped
and waſhed from outward filth, yet the
ſwinish nature remaines ſtill; like Mari-
ners that are going to ſome dangerous
place, ignorantly, if they meet with
ſtormes, they goe not backward, but
caſt out their goods that indanger their
ſhip, and ſo goe forward ſtill : ſo many
a man going towards hell, is forced to
caſt out his luſts and finnes, but he go-
eth on in the ſame way ſtill for all that.
The wildeſt beaſts (as Staggs) if they
be kept waking from ſleepe long, will
grow tame : ſo conſcience giving a
man no reſt for ſome finnes he liveth
in, he groweth tame ; He that was a
wild Gentleman before, remaines the
ſame man ſtill, onely he is made tame
now (that is) civill and ſmooth in his
whole courſe, and hence they reſt in
reformation : which reformation is
commonly but of ſome troubleſome
finne, and it is becauſe they thinke it is
bet-

better following their trade of sinne at another market, and hence some men will leave their *drinking*, and *whoring*, and turne *covetous*, because there is more gaine at that market ; sometimes it is because sinne hath left them, as an old man.

5. If they can have no rest here, they get into another starting hole, they goe to their *Humiliations*, *Repentings*, *Teares*, *Sorrowes*, and *Confessions*. They heare a man cannot be saved by reforming his life, unlesse he come to afflict his soule too ; he must sorrow and weepe here, or else cry out in hell hereafter. Hereupon they betake themselves to their sorrowes, teares, confession of sinnes, and now the winde is downe, and the tempest is over, and they make themselves safe, *Matth. 11. 21. They would have repented*, that is, *the Heathen*, as *Bezä* speakes, when any wrath was kindled from Heaven, they would goe to their *sackcloth* and *sorrowes*, and so thought to pacifie Gods anger againe, and here they rested : so it is with many a man ; many people

people have sicke fits and qualmes of conscience, and then they doe as Crowes that give themselves a vomit by swallowing downe some stone when they are sicke, and then they are well againe ; so when men are troubled for their finnes , they will give themselves, a vomit of *prayer*, a vomit of *confession*, and *humiliation*, *Iſa. 58.5.* Hence many when they can get no good by this physicke , by their *sorrowes*, and *teares*, cast off all againe ; for making these things their God, and their Christ, they forsake them when they cannot save them ; *Mat. 3. 14.* more are driven to Christ by the sense of the burden of an hard, dead, blind, filthy heart, then by the sense of *sorrowes*, because a man rests in the one, *viz.* in *sorrowes* most commonly, but trembles and flies out of himselfe when he feeles the other : thus men rest in their repentance, and therefore *Austin* hath a prettie speech which sounds harsh, that *Repentance damneth more than sin* ; meaning that thousands did perish by resting in it : and hence

We

wee see among many people, if they have large affections, they thinke they are in good favour; if they want them, they thinke then they are cast-awayes, when they cannot mourne, nor be affected as once they were, because they rest in them.

6.

6. If they have no rest here, then they turne *morall men*, that is, strict in all the duties of the morall law, which is a greater matter than reformation or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table towards God; as *fasting, prayer, hearing, reading, observing the Sabbath*: and thus the *Pharisees* lived, and hence they are called *the strict sect of the Pharisees*. Take heede you mistake me not, I speake not against strictnesse, but against resting in it, for except *your* righteousness exceed *theirs*, you shall not enter into the Kingdome of Heaven. You shall finde these men fly from base persons and places like the Pest-houses, commend the best bookes, cry downe the finnes.

finnes of the time, and cry against civill
or morall men (the eye sees not it selfe)
and cry up zeale and forwardnesse.
Talke with him about many morall
duties, that are to be done towards
God or man, he will speak well about
the excellency and necessitie of it, be-
cause his trade and skill whereby he
hopes to get his living and earne eter-
nall life, lieth there; but speake about
Christ, and living by faith in him and
from him, & bottoming the soule up-
on the Promises (pieces of Evangeli-
call righteousness) he that is very skil-
full in any point of controversie, is as
ignorant almost as a beast when he is
examined here; hence if Ministers
preach against the sinnes of the time,
they commend it for a speciall Sermon,
(as it happily deserves too) but let him
speake of any spirituall inward soule-
working point, they goe away, & say,
he was in their judgement confused
and obscure, for their parts they un-
derstood them not. (Beloved) pictures
are pretty things to look on, and that's
all the goodnesse of them; so these men

R

are

are (as Christ looked on and loved the naturall yong man in the Gospel) and that's all their excellency. You know, in *Noahs* floud, all that were not in the Arke, though they did climbe and get to the top of the tallest mountaines, they were drowned : so labour to climbe never so high in moralitie, and the duties of both Tables, if thou goest not into Gods Arke, the Lord Jesus Christ, thou art sure to perish eternally.

7.

7. If they have no rest here in their *moralitie*, they grow hot within, and turne marvellous zealous for good causes and courses, and there they stay and warme themselves at their owne fire : thus *Paul*, *Philip*. 3. 6. was zealous and there rested. They will not live as many doe, like snailles in their shells , but rather than they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sinne of their soule, *Mich*. 6. 7.

Rom. 2. 10

8.

8. If they find no helpe from hence,
but

but are forced to see and say, when they have done all, they are unprofitable servants, and they sinne in all that which they doe; then they rest in that which is like unto Evangelicall Obedience, they thinke to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest, *Dent. 5. 29.*

9. If they feele a want of all these, then they dig within themselves for power to leave sinne, power to be more holy and humble, and so thinke to worke out themselves in time, out of this estate, and so they digge for pearles in their owne dunghills, and will not be beholding to the Lord Jesus, to live on him in the want of all; they thinke to set up themselves out of their owne stock without Jesus Christ, and so as the Prophet *Hosea* speakes 14. 3, 4. thinke to save themselves *by their riding on Horses, (that is) by their owne abilities.*

10. If they feele no helpe here, then they goe unto Christ for grace and

power to leave sinne and do better, whereby they may save themselves; and so they live upon Christ that they may live of themselves; they go *unto* Christ they get not *into* Christ, *Psal* 8. 34, 35. like hirelings that goe for power to doe their worke, that they may earne their wages: A child of God contents himself with, and lives upon the inheritance it selfe, the Lord in his free mercy hath given him. But now wee shall see many poore Christians that runne in the verie roade, the Papists devoutly goe to Hell in.

First, the Papist will confesse his misery, that he is (and all men are) by nature a child of wrath, and under the power of sin and Satan.

Secondly, they hold Christ is the onely Saviour.

Thirdly, that this Salvation is not by any Righteousnesse in a Christ, but Righteousnesse from a Christ, onely by giving a man power to doe, and then dipping mens doings in his blood, he merits their life. Thus the wisest
and

and devoutest of them professe, as I am able to manifest; just so doe many Christians live. First, They feelee themselves full of sinne, and are sometimes tyred and weary of their lives, for their vile hearts, and they finde no power to helpe themselves. Secondly, Hereupon hearing, that onely Christ can save them, they goe unto Christ to remove these sinnes that tyre them and load them, that he would enable them to doe better than formerly. Thirdly, If they get these sinnes subdued and removed, and if they finde power to doe better, than they hope they shall be saved. Whereas thou mayest be damned and goe to the Devill at last, although thou dost escape all the pollutions of the world, & that not from thy selfe and strength, but from the knowledge of Iesus Christ, 2 *Pet.* 2. 20. I say woe to you for ever, if you die in this estate, it is with our Christians in this case, as it is with the *Ivy*, which claspes and groweth about the tree, and draws sap from the tree, but it growes not *one with* the

tree, because it is not ingrafted into the tree: so many a soule commeth to Christ, to suck juice from Christ to maintaine his owne berries, (his owne stocke of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never groweth to be one with Christ. 2. Now the reasons why men rest in their duties are these.

Why men
doe rest in
their good
duties.

Reas. 1.

First, Because it's naturall to a man out of Christ to doe so. *Adam* and all his posteritie was to be saved by his doing, *Doe this and live*, worke and here is the wages;winne life and weare it : Hence all his posteritie seekes to this day to be saved by *doing* ; like father, like sonne. Now to come out of all duties truely to a Christ, hath not so much as a coate in *innocent* , much lesse *corrupted* nature ; hence men seeke to themselves : now as it is with a bankrupt, when his stocke is spent and his estate crackt, before he will turne Prentice, or live upon another , he will turne Pedler of small wares, and so follow his old trade with a lesse stocke : so men naturally follow their
old

old trade of *doing*, and hope to get their living that way : and hence men having no experience of trading with Christ by *faith*, live of themselves. *Sampson*, when all his strength was lost, would goe to shake himselfe as at other times ; so when mens strength is lost, and God and grace is lost, yet men will goe and try how they can live by shifts and working for themselves still.

Secondly, Because men are ignorant of Jesus Christ and his righteousness; hence men cannot goe unto him, because they see him not ; hence they shift as well as they can for themselves by their duties, *John 4. 14.* men seeke to save themselves by their own swimming, when they see no cable cast out to helpe them.

Reas. 2.

Thirdly, Because this is the easiest way to comfort the heart, and pacifie conscience, and to please God as the soule thinkes ; because by this meanes a man goes no further than himselfe. Now in forsaking all *duties*, a soule goeth to heaven quite out of himselfe, and there he must waite many a yeare,

Reas. 3.

and that for a little it may be. Now if a fainting man have *Aquavite* at his beds head, he will not knocke up the shop-keeper for it. Men that have a Balsome of their owne to heale them, will not goe to the Physitian.

Reas. 4.

Fourthly, because by vertue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man: as the whore in the *Pro. 7. 15, 16* having performed her vowes, can intice without suspition of men, or check of conscience; so the Scribes and Pharisees were horribly covetous, but their long prayers covered their deformities, *Matth. 23. 14.* and hence men set their duties at a higher rate than they are worth, thinking *they* shall save them, because they are so usefull to them. Good duties, like new apparrell on a man pursued with Hue and Cry of conscience, keep him from being knowne.

Use I.

Take heede of resting in duties; Good duties are mens *money*, without which they thinke themselves poore and miserable; but take heed that *you* and

and your money perish not together, Gal. 5. 3. The paths to Hell be but two. The first is the path of *sinne*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distresse, *Judg.* 10. 14. The Lord bids them goe to the Gods they served: so when thou shalt lie howling on thy death-bed, the Lord will say; Goe unto the good *prayers* and *performances* you have made, and the *teares* you have shed. Oh they will be miserable comforters at that day.

Object. But I thinke thou wilt say, no true Christian man hopes to be saved by his good workes and duties, but onely by the mercy of God and merits of Christ.

Obj.

Ans. It is one thing to trust to be saved by *duties*, another thing to *rest* in duties. A man trusts unto them, when he is of this opinion, that onely good duties can save him. A man rests in duties, when he is of this opinion, that onely Christ can save him, but in his practise he goeth about to save

Ans.

save himselfe. The wisest of the Papists are so at this day, and so are our common Protestants. And this is a great subtilty of the heart, that is, when a man thinkes he cannot be saved by his good workes and duties, but onely by Christ: he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant*: (which is onely an act or worke of the judgement informed aright) that therefore, because he is of this opinion, he shall be saved.

But, because it is hard for to know when a man rests in duties, & few men finde themselves guiltie of this sinne, which ruines so many: I will shew two things.

1. The signes of a man resting in duties.

2. The insufficiency of all duties to save men. That so those that be found guilty of this sin, may not goe on in it.

First, For the signes whereby a man may certainly know, when he rests in his duties, which if he doe, (as few professors especially, but they doe) he perisheth eternally.

First,

Signes of
mens resting in
Duties.

Signe 1.

First, Those that never yet saw they rested in them, they that never found it an hard matter to come out of their duties. For it's most naturall for a man to sticke in them, because nature sets men upon duties; hence it is a hard matter to come out of resting in duties. For two things keepe a man from Christ.

2. Things
keepe us
from
Christ.

1. *Sinne*; 2. *Selfe*. Now as a man is broken off from *sinne* by seeing and feeling it, and groaning under the power of it: so is a man broken from *himselfe*. For men had rather doe any thing than come unto Christ, there is such a deale of *selfe* in them; therefore if thou canst not tell the time when thou didst *rest* in thy duties, and then diddest groane to be delivered from these intanglements, (I meane not from the *doing* of them, this is *familisme*, and prophanenesse, but from *resting* in the bare performance of them,) thou dost relye upon thy *duties* to this day.

These rest in duties, that prize the bare performance of Duties wonderfully; for those duties that carry thee out of thy selfe unto Christ, make thee
to

Signe 2.

to prize Christ. Now tell me, dost thou glory in thy selfe? now I am some-body. I was *ignorant, forgetfull, hard-hearted*, now I understand and remember better, and can sorrow for my finnes; if thou dost rest here, thy duties never carried thee further than thy *selfe*. Dost thou thinke after that thou hast prayed with some life, now I have done very well, and now thou dost verily thinke (meaning for thy *duties*) the Lord will save thee though thou never come to Christ, & sayest as he in another case; *now I hope the Lord will doe good to me, seeing I have got a Priest into mine house*, Judg. 17. 13. Dost thou inhanse the price of *duties* thus, that thou dost doate on them, then I doe pronounce from God, thou dost rest in them: *these things* (saith Paul) *I accounted gaine*, (that is, before his conversion to Christ, he prized them exceedingly) but *now I account them losse*: and this is the reason why a childe of God commonly after all his prayers, teares and confessions, doubts much of Gods love towards him: whereas another

Phil. 3. 8.

ther man that falleth short of him, never questioneth his estate; the *first* seeth much rottennesse and vilenesse in his best duties, and so judgeth meanly of himselfe: the *other* ignorant of the vilenesse of them, prizeth them and esteemeth highly of them, and setting his corne at so high a price, he may keepe them to himselfe; the Lord never accepteth them, nor buyeth them at so high a rate.

Thirdly, those that never came to be sensible of their poverty & utter emptinesse of all good: for so long as a man hath a penny in his purse (that is) feelles any good in himselfe, he will never come a begging unto Jesus Christ, and therefore rests in *himself*: Now didst thou never feele thy selfe in this manner poore, *viz.* I am as ignorant as any beast, as vile as any devill; O Lord, what a neast and litter of sin and rebellion lurks in my heart. I once thought at least, mine heart and desires were good, but now I feele no spirituall life. Oh! dead hearr, I am the poorest, vilest, basest, and blindest creature that
ever

Signe 3.

Isa. 66. 2.

Signe 4.

ever lived. If thou doest not thus feele thy selfe poore, thou never camest out of thy *duties*; For when the Lord bringeth any man to Christ, he bringeth him empty, that so he may make him beholding to Christ for every farthing token.

Fourthly, those that gaine no *Evangelicall righteousness* by duties, rest in *duties*; I say, Evangelicall righteousness, that is, more prizing of acquaintance, with desire after, loving and delighting in union with the Lord Jesus Christ: for a morall man may grow in *legall righteousness*, (as the stony and thorny ground *seede*, sprang up and increased much, and came neere unto maturity,) and yet *rest* in duties all this while. For, as it is with tradesmen, they rest in their buying and selling, though they make no gaine of their trading: now Jesus Christ is a Christians gaine, *Phil. 1. 21.* and hence a childe of God askes himselfe after *Sermon*, after *prayer*, after *Sacrament*, what have I gained of Christ? *have I got more knowledge of Christ, more admiring of the Lord Jesus?* Now a carnall heart that rests in his duties, asketh
onely

onely what he hath done, as the *Pharisee*, *I thanke God I am not as other men, I fast twice a weeke, I give almes,* and the like, and thinkes verily he shall be saved, because he *prayer*, and because he *heares*, and because he *reformes*, and because he *sorrowes* for his sinnes, that is, *not* because of the gaining of Christ in a duty, but because of his naked performance of the duty, and so they are like that man, that I have heard of, that thought verily he should be rich, because he had got a *Wallet* to beg: so men, because they performe duties, thinke verily they shall be saved. No such matter, let a man have a *Bucket* made of gold, doth he thinke to get water, because he hath a *Bucket*? No, no, he must let it down into the *Well*, & draw up water with it: so must thou let downe all thy duties into Christ, & draw life and light from his fulnesse, else though thy duties be golden duties, thou shalt perish without Christ. When a man hath bread in his *Wallet*, and got *Water* in his *Bucket*, he may boldly say, so long as these last, I shall
not

not famish : so mayst thou say; when thou hast found and got Christ, in the performance of any duty, so long as Christs life lasteth, I shall live, as long as he hath any wisdom or power, so long shall I be directed and enabled in well doing.

Signe 5.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in* duties; for these duties which carry a man out of himself unto Christ, ever fetch power against sinne; but duties that a man rests in, arme him and fence him in his sinne, *Isa. 1. 14.* A cart that hath no wheelles to rest on, can hardly be drawne into the dirt, but one that hath wheelles, commeth loaded through it; so a child of God that hath no wheelles, *no duties* to rest upon, cannot willingly be drawn into sinne: but another man, though he be loaden with sinne (even sometimes against his conscience) yet having duties to beare him up goeth merrily on in a sinfull course, & makes no bones of sinne: when we see a base man revile a great Prince, & strike him, we say, Surely he durst not doe it, unlesse

lesse he had some body to beare him out in it, that he rests and trusts unto : so when we see men sinne against the great God, we conceive, certainly they durst not doe it, if they had not some *duties* to beare them out in it, and to encourage them in their way, that they trust unto.

For, take a prophane man, what makes him drink, sweare, cozen, game, whore? Is there no God to punish? Is there no hell hot enough to torment? are there no plagues to confound him? yes, why sinneth he then so? Oh! he prayeth to God for forgiveness, and sorroweth, and repents in secret (as he saith) and this beares him out in his lewd pranks.

Take a morall man, he knowes he hath his failings and his sinnes, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sinnes then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sinne then? the reason is, he constantly observeth morning & evening prayer, & then he craves forgive-

nesse for his failings, by which course he hopes he makes his peace with God, and hence he sinneth without feare, and riseth out of his falls into sinne without sorrow. And thus they see and maintaine their sinnes by their *duties*, and therefore *rest in duties*.

Signe 6.

Sixthly, those that see little of their vile hearts by *duties*, rest in their duties: For if a man be brought nearer to Christ, and to the light, by duties, he will spy out more moats; for the more a man participates of Christ, his health and life, the more he feeleth the vile-nesse and sicknesse of sinne. As *Paul* when he rested in his duties before his conversion, before that the *Law* had humbled him, *he was alive*, that is, he thought himselfe a sound man, because his *duties* covered his sinnes, like fig-leaves. Therefore ask thine own heart, if it be troubled sometimes for sinne, and if after thy praying and sorrowing thou doest grow well, and thinkest thy selfe safe, and feelest not thy selfe more vile. If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy naked-nesse,

Rom. 7.

nesse, and the Lord will find thee out; and unmaske thee one day, and woe to thee, if thou dost perish here.

Secondly, Therefore behold the insufficiency of all duties to save us; Which will appeare in these three things, which I speake that you may learne hereafter never to rest in duties.

The insufficiency of any dutie to save a man.

First, Consider thy best *duties* are tainted, poysoned, and mingled with some sinne, and therefore are most odious in the eyes of an holy God, (nakedly and barely considered in themselves (for if the best actions of Gods people be filthy, as they come from them, then to be sure, all wicked mens actions are much more filthy and polluted with sin: but the first is true, *All our righteousnesses are as filthy ragges*; for as the fountaine is, so is the streame; but the fountain of all good actions, (that is, *the heart*) is mingled partly with sin, partly with grace; therefore every action participates of some sinne, which finnes are daggers at Gods heart, even when a man is praying and begging for his life; therefore there is no hope to be saved by duties.

Isay 6. 6.

2.

Secondly, Suppose thou couldest performe them without sin, yet thou couldest not hold out in doing so, *Isay 40.6. All flesh and the glory thereof is but grasse*: So thy best actions would soone wither, if they were not perfect: and if thou canst not persevere in performing all duties perfectly, thou art for ever undone, though thou shouldest doe so for a time, live like an Angel, shine like a Sunne, and at thy last gaspe have but an idle thought, commit the least sin, that one rocke will sinke thee downe even in the Haven, though never so richly loaden; one sin, like a pen-knife at the heart, will stab thee; one sinne, like a little fire-stick in the thatch, will burne thee; one act of treason will hang thee, though thou hast lived never so devoutly before, *Ezek. 18.24*. For it's a crooked life, when all the parts of the line of thy liife, be not straight before almightie God.

Gal. 3.10.

3.

Thirdly, suppose thou shouldest persevere, yet it's cleare, thou hast sinned grievously already, and dost thou think thine obedience for the time to come, can

can satisfie the Lord for all those Rents behind, for all those sins past ? as can a man that payes his Rent honestly every year, satisfie hereby for the old rent not payed in twenty yeares ? all thy obedience is a new debt, which cannot satisfie for debts past. Indeed *men may* forgive wrong and debts because they be but finite, but the least sin is an infinite evill, and therefore God *must be satisfied* for it. Men may remit debts, and yet remain men ; but the Lord having said, *The soule that sinneth shall die*, and his truth being himselfe, he cannot remaine God, if he forgive it without satisfaction. Therefore duties are but rotten crutches for a soule to rest upon.

But to what end should we use any duties ? cannot a man be saved by his good *prayers*, nor *sorrowes*, nor *repentings* ? what should we pray any more then ? Let us cast off all duties, if all are to no purpose to save us. As good play for nothing as worke for nothing.

Though thy good duties cannot save thee, yet thy bad workes will damne thee. Thou art therefore *not* to

Obj.

Ans.

Good duties not to be cast off, but our resting up on them.

cast off the *duties*, but thy *resting in* these duties. Thou art not to cast them *away*, but to cast them *downe* at the feet of Jesus Christ, as they did their crownes, *Rev. 4. 10, 11.* Saying, if there be any good or graces in these duties, it's thine Lord, for it is the Princes favour that exalts a man, not his owne gifts; they came from *his* good pleasure.

Ob.

But thou wilt say; to what end should I performe duties, if I cannot be saved by them?

Ans.

For these three ends.

Use 1.

I. To carry thee to the Lord Jesus the onely Saviour, *Heb. 7. 25.* he onely is able to save (*not duties*) all that come unto God (that is, in the use of means,) by him: heare a Sermon to carry thee to Jesus Christ: Fast and pray, and get a full tide of affections in them to carry thee to the Lord Jesus Christ, (that is,) to get a more love to him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more; use thy duties, as *Noah's* dove did her wings,

wings, to carry thee to the Arke of the Lord Jesus Christ, where only there is rest. If shee had never used her wings, shee had fallen in the waters: so if thou shalt use no duties, but cast them all off, thou art sure to perish; Or as it is with a poore man that is to goe over a great water for a treasure on the other side, though he cannot fetch the boate, he calls for it; and though there be no treasure in the boate, yet he useth the boate to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not goe to him; now call for a boate, though there is no grace, no good, no salvation in a pithlesse *dut-*
tie, yet use it to carry thee over to the treasure the Lord Jesus Christ. When thou comest to *heare*, say, Have over Lord by this Sermon. When thou comest to *pray*, say, Have over Lord by this prayer to a Saviour. But this is the misery of people, like foolish lovers, when they are to woe for the Lady, they fall in love with her handmaid that is onely to lead them to her: so

men fall in love with, and doate upon their owne duties, and rest contented with the naked performance of them, which are onely handmaids to leade the soule unto the Lord Iesus Christ.

Use 2.

Secondly, Use duties as evidences of **GODS** everlasting love to you when you be in Christ; for the graces and duties of Gods people, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: *they* doe not save a man, but onely accompany & follow such a man as shall be saved, *Heb 6.9*. Let a man boast of his *joyes, feelings, gifts, spirit, grace*, if he walks in the commission of any one sin, or the omission of any one knowne duty, or in the slovely ill favoured performance of duties, this man, I say, can have no assurance without flattering of himselfe, *2 Pet. 1.8,9,10*. Duties therefore being evidences and pledges of salvation, use them to that end, and make much of them therefore, as a man that hath faire evidence for his Lordship, because he did not purchase his Lordship, will he therefore cast it away?

way? no, no, because it is an evidence to assure him that it is his owne, and so to defend him against all such as seeke to take it from him, he will carefully preserve the same: so because *duties* do not save thee, wilt thou cast away good duties? No, for they are evidences (if thou art in Christ) that the Lord and mercy is thine owne. Women will not cast away their love-tokens, although they are such things, as did not purchase or merit the love of their husbands, but because they are tokens of his love, therefore they will keep them safe.

That God the Father of our Lord Jesus Christ may be honoured by the performance of these duties, therefore use them: Christ shed his blood, that he might purchase unto himselfe a *people zealous of good workes*, Tit. 2. 14. not to save our soules by them, but to *honour him*. Oh! let not the blood of Christ be shed in vaine. Grace & good duties are a Christians Crowne; it is sin onely makes a man base: now shall a King cast away his Crowne, because he bought not his Kingdome by it? No,

Use 3.

No, because it is his Ornament and glory to weare it, when he is made a King; so I say unto thee, it's better that Christ should be honoured, than thy soule saved; and therefore performe duties, because they honour the Lord Jesus Christ. Thus *use* thy duties, but *rest not in* duties; nay, goe out of duties, & match thy soule to the Lord Jesus: take him for better & for worse, so live in him and upon him all thy dayes.

4. General reason
of mans
ruine.

Fourthly, By reason of mans headstrong Presumption or false faith, whereby men seeke to save themselves by catching hold on Christ, when they see an insufficiency in all duties to helpe them, and themselves unworthy of mercy. For this is the last & most dangerous rock that these times are split upon. Men make a bridge of their own to carry them to Christ; I meane, they looke not after faith, wrought by an omnipotent power, which *the eternall Spirit* of the Lord Jesus must *worke* in them, but they cōtent themselves with a faith of their *own forging* and framing, and hence they thinke verily and beleeve,

Eph. I. 19.

leeve, that Christ is their sweet Saviour, and so doubt not but they are safe, when there is no such matter, but even as dogges they snatch away childrens bread, and shall be shut out of doores, (out of heaven hereafter for ever) for their labour.

All men are of this opinion, that there is no salvation, but by the merits of Jesus Christ; and because they hold fast this opinion, therefore they thinke they hold fast Iesus Christ in the hand of faith, and so perish by catching at their owne catch, and hanging on their owne fancy and shadow. Some others catch hold of Christ before they come to feele the want of Faith and abilitie to beleieve, and catching hold on him (like dust on a mans coate whom God will shake off, or like burrs and bryers cleaving to ones garment, which the Lord will trample under foot) now they say they thanke God, they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Mich. 3. 11.*

It is in this respect a harder matter to
convert

convert a man in *England* than in *India*, for there they have no such shifts and forts against our Sermons, to say they beleve in Christ already, as most amongst us doe : we cannot wrap off mens fingers from catching hold on Christ before they be fit for him ; like a company of theeves in the street, you shall see an hundred hands scrambling for a jewell that is fallen there, that have least, nay nothing to doe with it. Every man saith almost, I hope Christ is mine, I put my whole trust and confidence in him, and will not be beaten from this. What, must a man despaire ? must not a man trust unto Christ ? thus, men will hope and trust, though they have no ground, no graces to prove they may lay hold and claime unto Christ. This hope skared out of his wits, damnes thousands, for I am perswaded if men did see themselves Christlesse creatures, as well as sinfull creatures, they would cry out, *Lord, what shall I doe to be saved ?*

This faith is a *precious faith*, 2 *Pet.* 1. 2. *precious things cost us much : & we set them*

The Sincere Convert.

them at an high rate; if thy Faith be so
it hath cost thee many a prayer, many a
sob, many a salt teare. But ask most men
how they came by their faith in Christ?
they say, very easily: when the Lyon
sleepes a man may lye and sleepe by it,
but when it awakens, woe to that man
that doth so: so while God is silent and
patient, thou mayest befoole thy selfe
with thinking thou dost trust unto God;
but woe to thee when the Lord ap-
peares in his wrath, as one day he will;
for by vertue of this false faith, men
sinning, take Christ as a dish-clout to
wipe them cleane againe, and that's all
the use they have of this faith. They
sin indeede, but they trust unto Christ
for his mercy, and so lye still in their
sinnes: God will revenge with bloud
and fire and plagues this horrible con-
tempt from heaven.

Hence many of you trust unto Christ,
as the Apricocktree that leanes against
the wall, but it's fast rooted in the earth:
so you leane upon Christ for salvation,
but you are rooted in the world, rooted
in your pride, rooted in your filthinesse
still.

The Sincere Convert.

still. Woe to you if you perish in this estate, God will hew you downe as full for his wrath, what ever mad hope you have to be saved by Christ. This therefore I proclaime from the God of Heaven to you. 1. you that never felt your selves as unable to beleewe as a dead man to raise himselfe, you have as yet no faith at all. 2. You that would get faith, first must feelee your inability to beleewe; and fetch not this slip out of thine own garden: it must come downe from Heaven to thy soule, if ever thou partakeest thereof.

Other things I should have spoken of this large subject, but I am forced here to end abruptly; The Lord lay not this sin to their charge, who have stopped my mouth, labouring to withhold the truth in unrighteousnesse. And blessed be the good God, who hath stood by his unworthy servant thus long, enabling him to leade you so farre, as to shew you the rockes and dangers of your passage to another world.

F I N I S.

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